

garlands and covered with silken clothes. All these materials were given in charity, as Vasudeva had vowed to give them in charity, at the time of the holy birth of our Lord Shri Krishna and Shri Balarama. Now Vasudeva gave back all the wealth, which Kamsa had looted from everyone, in charity, along with the Dakshina, due for the Brahmins."

श्रीसुबोधिनी : गवादय एव दक्षिणा विहिता वा। रुक्ममालायुक्ताः सुष्टु अलङ्कृताश्च। स्वलङ्कृतेभ्यश्च विप्रेभ्यः सम्पूज्य विधानपूर्वकं अयुतद्वयम् ॥२७॥

भगवज्जन्मनि रामजन्मनि च तावदन्यथा वा या मनोदत्ताः। महामतिरिति स्मरणे पूर्वमेव सेत्स्यतीति, दाने वा ताः अनुस्मृत्य ब्राह्मणेभ्योदात्। नन्वेतावत्यो गावः कुत्रत्या वसुदेवस्येति चेत्तत्राह कंसेन गृहलुण्ठनसमये हृताः ॥२८॥ ततोऽन्येन निरोधे कारितेऽपि स्वतोऽपि कर्तव्यमिति व्रतात्मकं नियमं पूर्वसिद्धत्यागापरपर्यायं स्वयं कृतवन्तावित्याह 'ततश्चे'ति द्वाभ्याम्।

SRI SUBODHINI: "Dakshina" (the money usually given to the priests for the performance of religious ceremonies) was given along with the cows, which are also usually given as charity. These cows were ornamented with golden garlands and other embellishments, including silken clothes. In the same way, the Brahmins were also adorned with all types of clothes and ornaments and were also duly worshipped. Then 20,000 cows were given in charity, in a proper ceremonious way. Why was this charity done? When our Lord and Shri Balarama were born, Mahatma Vasudeva had vowed to give cows in charity, and also at some other times, he had vowed to do this charity. Now he remembered these vows, and gave these cows to these Brahmins in charity. Where did Vasudeva get these 20,000 cows now? Replying to this, it is said, that Kamsa had looted the house of Vasudeva,

earlier, and taken away his vast hordes of cows. Now, after Kamsa's destruction, Vasudeva got all the cows back and hence, he was able to give away 20,000 cows now.

After this, the Lord caused Nirodha, through the "other". Even then, by Himself also "Nirodha" should be caused. For this sake, our Lord and Shri Balarama began to observe their vows of the nature of orderly performance of sacrifices etc. These are explained through the next two verses.

ततश्च लब्धसंस्कारौ द्विजत्वं प्राप्य सुव्रतौ ।

गर्गाद्यदुकुलाचार्याद्वायत्रं व्रतमास्थितौ ॥२९॥

VERSES 29 Meaning: "Through this purifying "thread ceremony", both the brothers became "Dwija" (twice-born). They took "initiation" from Gargāchārya, the Guru and teacher of the Yadu clan. They now followed the rules of their status as "Brahmacharies (celibates) and also observed the vow of chanting the "Gayatri Manthra".

श्रीसुबोधिनी : ग्रहणसमर्थनभेदन, तदन्तरमेव संस्कारदिनं परित्यज्य दिनत्रयं मासषट्कं संवत्सरमात्रं वा सुव्रतौ शोभनवेदव्रतयुक्तौ ब्रह्मचर्यनियमयुक्तौ वा। यदुकुलस्यैवाचार्यो गर्ग इति। गायत्रं व्रतं सावित्रापरपर्यायं व्रतमास्थितौ जातौ ॥२९॥ नन्वेतस्य व्रतस्य काम्यत्वं यथा सरस्वतीस्फूर्तिर्भवति, तदत्र प्रकृते नोपयुज्यत इति किमिति व्रतमास्थितावित्याशङ्क्यामाह 'प्रभवावि'ति।

SRI SUBODHINI: There are two ways of performing the "purifying" ceremonies viz. "acceptance" and "affirmation". These ceremonies were completed and afterwards, they observed the vows for three days, 6 months or up to 1 year, as a "celibate". Gargāchārya is the Guru and teacher of the Yadu clan. Hence, both of them got initiated into the "Gayatri Manthra" and got established firmly in this (i.e. by chanting this Manthra, as per the rules).

This vow of chanting "Gayatri" is attached with the fulfillment of desire - as this chanting inspires the grace of Goddess Saraswati (of learning). But here, this "nature of desire" is not useful (as our Lord is omniscient). Then why did they get established in this vow of chanting the Gayatri Manthram? This doubt is removed, through the next verse.

प्रभवौ सर्वविद्यानां सर्वज्ञौ जगदीश्वरौ ।

नान्यसिद्धामलज्ञानं गूहमानौ नरेहितैः ॥३०॥

VERSE 30 Meaning: "Both the brothers are omniscient, being the originators of every type of knowledge and they are also the Lords of this universe (Jagadeeswara). Even then, due to their present desire to enact the "human" Leelas, they, by themselves, kept their "inherent pure wisdom" (omniscience) secret in themselves."

श्रीसुबोधिनी : यद्यपि सर्वविद्यानां प्रभवौ, विद्यापेक्षाभावेऽपि स्वतोपि सर्वज्ञौ, मास्तु वा ज्ञानं, जगदीश्वरौ कर्तुमकर्तुमन्यथाकर्तुं समर्थौ, क्रियाशक्तिरेव सर्वोत्कृष्टेत्यर्थः। तथाप्यनन्यसिद्धं स्वतः सिद्धमेव ज्ञानं नरेहितैर्मानुषलीलाभिः गूहमानौ गोप्यं कुर्वाणौ गायत्रं व्रतमास्थिताविति पूर्वेणैव सम्बन्धः। सर्वज्ञता ब्रह्मविदामिव कृत्रिमापि भवतीति नान्यसिद्धेत्युक्तम् ॥३०॥ एवं प्रपञ्चविस्मरणात्मकं निरोधमुक्त्वा आसक्त्यात्मकं निरोधमाह 'अथो' इति विंशत्या। ततो द्वाभ्यां प्रत्यापत्तिर्वक्ष्यति। अन्यथाग्रे क्रियमाणो निरोधः कर्तुरहितः स्यात्, आत्मैकविंश इति नखस्थानीया एते धर्मा भगवतो निरूपिताः ।

SRI SUBODHINI: Both the brothers are the "originators" of each and every type of knowledge, and really, they do not require to be "educated" again, as they are "all-knowing" and "omniscient"! Even without this so called "worldly" knowledge, they both are the "Lords of this universe". AS BOTH OF THEM ARE FULLY CAPABLE OF DOING ANYTHING, PREVENTING

FROM DOING ANYTHING AND ALSO DOING ANYTHING IN A COMPLETELY DIFFERENT WAY (KARTUM, AKARTUM, ANYATHAKARTUM). Both of them have the highest "power of action" in them. The highest omniscience (Jnana) which they have, has not been got by them from anyone else, as this "Jnana" is self-evident and self-caused! Even then, they keep this "Jnana" as a secret, in a hidden manner! The reason for this, is that they both are enacting the "human" Leelas, and this is the reason that they both, like all other "humans" do, followed the vow of the Gayatri Manthram. They observed the rules and regulations of the "celibate" life. Like the knowers of Brahman, attain their "Jnana", as a result of their realization, our Lord and his brother did not do any spiritual effort to attain this. Omniscience is inherent in their self only. That is why, in the verse, the words "not caused by anyone else" (NA ANYA SIDDHA) have been used to denote, that the "omniscience" in these two brothers has not been got from "outside or from another", but it is inherent and natural in them.

In this way, after describing the Nirodha, which would cause the forgetting of this universe, now Nirodha of the form of "deep attachment" is being described in the next 20 verses.

अथो गुरुकुले वासमिच्छन्तावुपजग्मतुः ।

काश्यं सान्दीपनिं नाम ह्यवन्तीपुरवासिनम् ॥३१॥

VERSE 31 Meaning: "Later desirous of living with His own Guru, both the brothers, came to Ujjain to the house of Guru Sandeepani who is also known as "Kaasya".

श्रीसुबोधिनी : अवश्यं हि गुरुकुल एव विद्या ग्रहणम्; अतो गुरुकुले वासमिच्छन्तौ जातौ, तत ईश्वरत्वात्कश्चिद्गुरुः स्वयमुपस्थितः

भगवता वा कल्पित इति शङ्कां वारयितुं अथ जग्मतु काश्यमिति। सान्दीपनिरिति। सन्दीपनस्यापत्यं सान्दीपनिः अत इञ्। पितृनाम्नैव तस्य प्रसिद्धिः। काश्य इति एकदेशग्रहणेन काश्यपगोत्रजः, काश्यो वा स्वतन्त्रः गोत्रप्रवर्तकः, 'काश्यः कुत्सो गृत्समद' इति गुत्समदात् शौनकः, तथा काश्यस्यापि ब्रह्मवंशजनकत्वम्, यद्यपि विशेषेतो नोक्तं तथाप्यवगम्यते। केचन ऋषयः पितृनाम्नैव प्रसिद्धा इति सन्दीपन एव निरुक्तः। सम्यग् दीपनं बुद्धेर्यस्मादिति अवन्तीपुरं तु शैवं महाकालस्थानम्, तत्रापि यथा मुक्तिर्भवति, सोपि तीर्थवासेन विरक्तो महान् ॥३१॥ तत्र गत्वा यथा गुरुवृत्तिः कर्तव्या तथैव कृतवन्तौ। नत्वैश्वर्येण धनादिना वा विद्याग्रहणमित्याह 'यथोपसाद्ये'ति।

SRI SUBODHINI: It is necessary, that one should learn by staying at a Gurukula (Guru's house). Hence both the brothers desired to go and learn at a Guru's place! "Our Lord is the Lord of the universe, and hence, the Guru came there, where the Lord was or our Lord contemplated "someone" as His Guru". If someone gets a doubt like this then, with a view to remove this doubt, it is said, in this verse "KAASYAM JAGMATUHU" — meaning that they went to the house of Sāndeepani, the son of Sandipan of the Kaasya or Kaasyapa Gotra! It may also mean an independent "Gotram" of "Kaasya", in which Guru Sāndeepani was born. Many sages have become famous through their "father's" name and here the father's name has been alluded to as "Sandipan" — viz. "through whom, one's intellect gets lit or enlightened". The city of "Avanti" (Ujjain) is "Saivaite" in nature (of Lord Siva), as in this city, the temple of "Mahakaleswara" (Lord Siva) is established and here also, one gets "liberated", as in the case of Kaasi (Benaras). Guru Sāndeepani, became an exalted noble person of "detachment", by living in this city.

After going there, our Lord stayed in the proper way, as a student is expected to live in the house of the Guru or teacher. One should not learn knowledge of the arts and sciences, through one's wealth or opulence. This is being described in the next verse.

यथोपसाद्य तौ दान्तौ गुरौ वृत्तिमनिन्दिताम् ।

ग्राहयन्तावुपेतौ स्म भक्त्या देवमिवादृतौ ॥३२॥

VERSE 32 Meaning: "In a proper and appropriate way, both the brothers came to the house of their Guru, and having controlled all their senses, they conducted themselves in such a way, that at all times, the Guru was made very happy and pleased. As though to a celestial deity, they showed the same devotion and sincerity to their own Guru and honouring him, both of them began to learn and study."

श्रीसुबोधिनी : अरिक्तहस्ततया, 'ब्रह्मचर्यमागामुपमानयस्वे'त्यादिवाक्यात्, उपसाद्य निकटे गत्वा, आवश्यकधर्मपरिग्रहणार्थमाह दान्ताविति। नन्वेवं किमर्थं कृतवन्तौ तत्राह गुरौ वृत्तिमनिन्दितां ग्राहयन्तौ। लोके गुरावेवं गुरुशुश्रूषयैव नीचतयैव विद्या ग्राह्येति शिक्षयितुम्, निन्दिता वृत्तिर्धनादिना, अत एव उपेतौ स्म, यतः उपनीतौ; गुरुणा समीपे आनीतौ, अत्र प्रमाणं न वक्तव्यं, गुरुः कथमेवं धार्ष्ट्यं कृतवानित्यपि नाशङ्कनीयम्, यतः स्मेति प्रसिद्धम्, भगवदिच्छा तत्र युक्तिः। ततो ग्रहणानन्तरं विहितभक्त्या परमादरयुक्तौ, प्रेम बहिरपि, भक्तिधर्मोपि पदद्वयेनोक्तः। देवमिव आराध्येष्टदेवतामिव उपेतौ स्म। बहिरन्तश्च समीपं गतौ स्मेत्यर्थः ॥३२॥ ततो गुरुकर्तव्यमाह 'तयोरिति' द्वाभ्याम्।

SRI SUBODHINI: In the scriptures, it has been said that one should not visit one's Guru's place "empty handed" (i.e. without taking a "gift"). After reaching the Guru's home, both the brothers, controlling their senses, began to learn the necessary knowledge. Whatever knowl-

edge they learnt from the Guru, they did it, in a joyous and pleasant way. They followed the following method of learning. They performed all the "services" required by the Guru. They showed extreme humility in the presence of the Guru and learnt their lessons. Knowledge learnt in this way, makes it very successful and famous. Our Lord and his brother learnt this "knowledge" in this way, and also taught others also, the same knowledge. That "learning" or "knowledge", which is secured or attained through giving of wealth etc. is considered as "low and condemnatory" by nature. It never yields the desired results and one never attains fame, name and honour through this knowledge.

Both the brothers had worn their "sacred thread", and hence they were both brought to the house of the Guru to stay there. The Guru treated them with great love and affection as his own children. It was our Lord's will and desire to undergo this "stay" at the Guru's place, to learn and while imbibing the "knowledge" they, with the highest sincerity and devotion, and as per the scriptures, treated the Guru with the utmost respect. They showed "love" in their outside conduct, and also with devotion and Bhakthi in their heart. They stayed with the Guru in this way. Like a sincere "devotee" of any of the "Ishtadeva" (the form of the Lord, which the devotee is keen to worship and love), both the brothers lived with their Guru, with so much one-pointed Bhakthi and love (UPASANA = sitting or living near our Lord). They, thus, lived with their Guru, both "outside" and "inside" i.e. they lived at the house of the Guru.

Through the next two verses, the imparting of knowledge done by the Guru, as his "duty" is being described.

तयोर्द्विजवरस्तुष्टः शुद्धभावानुवृत्तिभिः ।

प्रोवाच वेदानखिलांसाङ्गोपनिषदो गुरुः ॥३३॥

VERSE 33 Meaning: "The highest of the Brahmin Gurus, sage Sāndeepani became very pleased with the service rendered, with a pure heart and attitude by the two brothers. The Guru imparted to them the knowledge pertaining to all the 4 Vedas along with their 6 parts (Anga) and the wisdom contained in the Upanishads too."

श्रीसुबोधिनी : स हि द्विजवरः ब्राह्मणश्रेष्ठः सर्वधर्मज्ञः प्रथमतस्तत्स्वरूपमज्ञात्वापि तयोरनुवृत्तिमेव दृष्ट्वा सन्तुष्टो जातः। तत्रापि शुद्धेन भावेन सहिता अनुवृत्तिः; अत्र भावशुद्धिः अलोलुपत्वादिः प्रसादातिरिक्तकामनाभावश्च। ततो विद्यार्थमागताविति आदौ सर्वानेव वेदान् प्रोवाच, चत्वारो वेदा बहुशाखावितताः, ततोऽङ्गानि षट्, उपनिषदश्च ब्रह्मप्रतिपादिकाः, यतो गुरुरूपदेष्टा, नत्वीश्वरः ॥३३॥

अन्या अपि विद्या उक्ता इत्याह 'सरहस्यमि'ति।

SRI SUBODHINI: The Guru was the highest and the noblest among the Brahmins, and was also proficient in all the divisions of knowledge and practices. Although unaware, in the first instance, about the nature of these two brothers, on seeing and experiencing their service rendered in a "guileless" manner (straight forward and pure), the Guru got much pleased. Explaining this "guileless" nature, it is said that this service of the Guru was not rendered by them, for the fulfillment of any of their particular "desire" or "attachment to wealth or prosperity". They were desirous of getting only the grace and blessings of the Guru, through this service to him! The Guru also understood clearly that these two brothers wanted only the blessings of the grace of the Guru, so that they can learn everything from the Guru. Understanding

like this, the Guru, taught them the entire 4 Vedas, along with its 6 “Vedangaas” (parts). The Guru taught them the Upanishads also, which explains the real nature of the ultimate truth of the Supreme Brahman. The Guru, of course, is not the Lord Himself, as he can give or impart only instructions (Upadesa) and sound advice.

He taught them, all the other types of knowledge also. This is being described below.

सरहस्यं धनुर्वेदं धर्मान्यायपथांस्तथा ।

तथा चान्वीक्षिकीं विद्यां राजनीतिं च षड्विधाम् ॥३४॥

VERSE 34 Meaning: “After imparting the 4 Vedas with all it’s parts and Upanishads, along with it’s secrets, the two brothers were taught the science of archery, the rules regarding righteous conduct, the paths of compromise and justice, the Sankhya Yoga, the science and truth about the spiritual realization of the Aatma. They were also taught the 6 types of discharging the royal functions.”

श्रीसुबोधिनी : रहस्यमन्त्रसहितं धनुर्वेदं पाठितवान्। क्षत्रियाणामिदं दृष्टोपयोगि उपवेदेषु नान्ये, धर्मान् धर्मशास्त्रम्, न्यायपथान् न्यायमार्गान् सामादीन्, आन्वीक्षिकी आत्मविद्या साङ्ख्ययोगादिरूपा। राजनीतिरन्या, सा षड्विधा सन्धिविग्रहयानासनद्वैधीभावसंश्रयाख्या ॥३४॥ एतावतीं विद्यां कियता कालेन पठितवन्तावित्याह ‘सर्वं तदमरश्रेष्ठावि’ति।

SRI SUBODHINI: Both our Lord and Shri Balarama were taught the secrets behind the “Manthras” (incantations) pertaining to the science and art of archery. For the members of the warrior class, this science is very useful and important and not for others. The rules of conduct, the paths and systems of compromise and justice, the Sankhya Yoga, and the science and philosophy of the

Aatma were also taught, along with 6 ways of discharging one's royal (kingly) duties (peace by agreement and alliance, opposition, eradication, establishment, creating and nurturing two types of attitudes simultaneously or creating division and refuge).

All this "knowledge" was learnt in the course of how much time? This is answered through the next verse.

सर्वं तदमरश्रेष्ठौ सर्वविद्याप्रवर्तकौ ।

सकृन्निगदमात्रेण तौ सञ्जगृहतुर्नृप ॥३५॥

VERSE 35 Meaning: "Oh! King! these two brothers, who are the best among the celestials and, who are the originators and controllers of all types of knowledge learnt every type of knowledge, no sooner, the Guru taught them all this, even at the very first time!" (i.e. there was no repetition required).

श्रीसुबोधिनी : यावद्गुरुणोक्तं तावत्सकृन्निगदमात्रेणैव एकवारश्रवणेन सञ्जगृहतुः सम्यग्गृहीतवन्तौ, यावता कालेनानध्यायादिपरिपालनेन गुरुस्तावर्ती विद्यां उच्चारितवान्, तावता कालेन गृहीतवन्तौ। नृपेति सावधानार्थं संबोधनम् ॥३५॥

SRI SUBODHINI: When the Guru taught them, he needed to tell them about any subject just once only! No sooner the Guru taught them once, these brothers, grasped and remembered it immediately. The Guru did not teach them on the prohibited days (like the Prathama, Ashtami etc.); following the Guru, the two brothers also did not learn anything on these days. On the days, when knowledge was imparted, they grasped it fully, no sooner they heard it from the Guru. The king has been addressed as "Oh! King!, so that the king will listen to Shri Sukadeva with full concentration and attention.

अहोरात्रैश्चतुःषष्ट्या संयतौ तावतीः कलाः ।

गुरुदक्षिणायाचार्यं छन्दयामासतुर्नृपः ॥३६॥

VERSE 36 Meaning: “By mixing both the day and night, the time span is termed as “Ahoraatra”. In this way during the time span of 64 “Ahoraatra” these two brothers learnt the 64 arts. During this time, all their senses were under full control. Oh King! after learning this knowledge, they gave the “Dakshina” (the fees for learning) to the Guru as per his desire.”

श्रीसुबोधिनी : चतुःषष्टिसङ्ख्यायुक्तेरहोरात्रैः संयतौ नियतौ तावतीः कलाः चतुःषष्टिकलाः सञ्जगृहतुरिति संबन्धः। एकस्यां कलायां बहव प्रकारा बहवो ग्रन्थाः शिक्षा च महती, तथाप्येका कला एकस्मिन्नेव दिवसे शिक्षिता, ताः कलाः शैवतन्त्रोक्ता लिख्यन्ते। गीतं, वाद्यं, नृत्यम्, नाट्यं, आलेख्यम्, विशेषकाद्यम्, तन्दुलकुसुमबलिविकाराः, पुष्पास्तरणम्, दशनवसनानां गणाः, मणिभूमिकाकर्म, शयनरचनम्, उदकवाद्यमुदकाघातः, चित्रा योगाः, माल्यग्रथनविकल्पाः, शेखरापीडयोजनम्, नेपथ्ययोगाः, कर्णपत्रभङ्गाः, गन्धयुक्तिः, भूषणयोजनम्, ऐन्द्रजालाः, कौचुमारयोगाः, हस्तलाघवम्, शित्रं शाकयूश्च, भक्षविकारक्रियाः, पानकरसरागासवयोजनम्, सूचीवानकर्म, सूत्रक्रीडा, वीणाडमरुकवाद्यानि, प्रहेलिका, प्रतिमाला, दुर्वाचकयोगाः, पुस्तकवाचनम् नाटकाख्यायिकादर्शनम्, काव्यसमस्यापूरणम्, पत्रिकाचित्रवाचनविकल्पाः, तर्ककर्माणि, तक्षणम्, वास्तुविद्या, रूपरत्नपरीक्षा, धातुवादः, मणिरागज्ञानम्, आकरज्ञानम्, वृक्षायुर्वेदयोगाः, मेषकुक्कुटलावकयुद्धविधिः, शुकसारिकाप्रलापनम् उत्सादनम्, केशमार्जनकौशलम्, अक्षरमुष्टिकाकथनम्, म्लेच्छितकलिकल्पाः, देशभाषाज्ञानम्; पुष्पशकटिकानिमित्तज्ञानम्, यन्त्रमातृकाः, धारणामातृकाः, सम्पाद्यम्, मानसीकाव्यक्रिया, अभिधानकोशः, छन्दोज्ञानम्, क्रियाविकल्पाः, एताश्चतुःषष्टिकलाः। तत्र गीतं गानशिक्षा गीतकरणं रागभेदाः तानमात्रादिरचनाप्रकाराः साधकबाधकतानानां परिज्ञानं च। एवमेकस्य गीतस्य। तथैव वाद्ये चतुर्विधे वादनसामर्थ्यं ज्ञानम्, तदाधाररचनम्। तद्भेदानां करणज्ञाने

साधकवाधकज्ञानं च। पञ्च पञ्च प्रकाराः सर्वत्र। नृत्यमभिनयमात्रम्। नाट्यं
 ग्रन्थरूपम्। आलेख्यं चित्रकर्म, तत्र ये विशेषाः के कुत्सिता भ्रामकाश्च, सर्वे
 कप्रत्ययेन सङ्गृहीताः, तेषां छेद्यं यथा छेदनप्रकारेण छिन्ने वैचित्र्यं भवति,
 तथा चणकद्विदले हस्तिशतलेखनम्। तन्दुलानां कुसुमानां च आरात्रिकाकारेण
 बलिविकाराः, पूजायां वा स्थापनप्रकाराः। पुष्पास्तरणं स्पष्टं शय्यादौ।
 दशनवसनानां गणा भेदाः। अधरोष्ठयोः लक्षणपरिज्ञानम्, रसार्थमेषा परीक्षा।
 मणिभूमिकाकर्म यथा मणयो यत्र यादृशा अपेक्ष्यन्ते, तत्र यादृशी भूमिः
 तत्क्रियारचनम्। शयनं शय्यास्थानं तस्य रचनम्। उदकवाद्यं यथा स्वतः
 एवोदके नाना शब्दा भवन्ति, उदकाघात उदकस्याघातो यथा आहतमुदकमुपरि
 गच्छति अधो गच्छति विपरीतं च गच्छति। चित्रा योगाः विचित्राः प्रकाराः
 सर्वत्र। माल्यानां पुष्पाणां रचने विविधाः प्रकाराः। शेखरस्य शिरसः
 केशबन्धस्यापीडयोजनं केशादीनां पुष्पाणां मुकुटस्य वा योजनप्रकाराः।
 नेपथ्ययोगाः। नटशालादिनिर्माण प्रकाराः। कर्णपत्राणां कर्णाभरणपत्राणां भङ्गा
 अनेके भेदाः। गन्धयुक्तिश्चन्दनादेः पुष्पवस्त्राद्याकारेण निर्माणः। नानासुगन्धनिर्माणं
 वा। भूषणानां योजनप्रकाराः। ऐन्द्रजालाः मायादर्शनप्रकारा यासु मायासु
 कल्पिका युक्तिर्न संभवति। विंशतिभेदा एते। कौचुमारयोगा बहुरुपप्रकाराः।
 हस्तलाघवं स्पष्टम्। शित्रं शाकयूश्चेति प्रायेण स्थौल्यसङ्कलौचौ। भक्षविकाराणां
 क्रिया। पानकानां ये रसाः रागाश्च तेषामासवता मादकता। भावप्रधानो निर्देशः।
 पानकानां रसानां आसवानां रागाणां योजनप्रकाराः। सूचीवानकर्म सूच्या वानं
 सीवनमिव परिवयनम्। तत्र नानाप्रकाराः। सूत्रक्रीडा सूत्रैर्नानाविधा क्रीडा।
 यथा भ्रमरादिभ्रामणं सूत्रोपरि चलनं च बन्धप्रकारो वा। वीणाडमरुकवाद्यानां
 वादनप्रकाराः। प्रहेलिका कूटवाक्यपरिज्ञानम्। प्रतिमाला सर्ववस्तूनामनुकरणम्।
 दुर्वाचकयोगाः चतुरक्षरादिप्रकाराः। पुस्तकवाचनं, अतिशीघ्रमविद्यमानानपि
 वर्णान् योजयित्वा वाचनम्। नाटकाख्यायिकादर्शनम्। दीपव्यवधायके पटे
 नाटकाख्यायिकाया नाटकस्थितकथायाः प्रदर्शनम्। वस्त्रादिनिर्माणे वा
 नाटकस्थकथायाः प्रदर्शनम्। काव्ये अविद्यमाने पदे तस्यैव पदस्य पूर्णं
 कविकर्मानुसारेण वा समस्यापूरणम्। पत्रिकाचित्रवाचनविकल्पाः नानाविधाः
 पत्रिका व्यस्तसमस्ताः मेषयुद्धादिप्रकाराः तत्र विविधाः कल्पाः। तर्ककर्माणि

तर्कणैव सर्वपदार्थज्ञानं कृतिश्च। तक्षणं चन्द्रावर्तादिप्रकारेण शिल्पभेदाः। वास्तुनिर्माणं वास्तुविद्या गृहनिर्माणप्रकाराः। रूपरत्नपरीक्षा रूपाणां रत्नानां च परीक्षाः। इति विंशतिः। धातुवादः प्रसिद्धः। मणिरागज्ञानं मणिषु रागनिर्माणज्ञानम्, आकारज्ञानं राशिं दृष्ट्वैव एतावदस्तीति। वृक्षाणामायुर्वेदयोगाः, वृक्षाणां जीवनप्रकारः, फले निर्बीजकरणम्, वृक्षान्तरात्फलान्तरोत्पादनमित्यादि। मेषाणां कुक्कुटानां लावकानां युद्धप्रकाराः। शुकसारिकादीनामशिक्षितानामपि प्रकर्षालापनप्रकाराः। उत्पादनं यस्य कस्यचिदुद्देशेगोत्पादनेनान्यत्र गमनप्रकारः। केशमार्जनकौशलं स्पष्टम्। अक्षरमुष्टिकाकथनं अक्षराणां परदृष्ट्यानां मुष्टिकादीनां च मुष्टिकास्थितपदार्थानां कथनम्। म्लेच्छितकलिकल्पाः म्लेच्छितकल्पाः कलिकल्पाश्च। यथा शत्रुर्म्मलेच्छितो भवति, सर्वैः सह कलिं च करोति, तथोपायाः। देशभाषाज्ञाने सर्वदेशेषु भाषापरिज्ञानम्। पुष्पशकटिका पुष्पैरेव शकटविमानादिरचनाप्रकारः। निमित्तज्ञानं काकादिभिरन्यैर्वा भाव्यर्थपरिज्ञानम्। यन्त्रमातृका प्रतिमादिचालनं भाषणादिप्रकाराः करपल्लवी वा। धारणामातृका वर्णादिपदार्थधारणमेव। आदिमध्यान्तवर्णभेदेन मातृकावर्णपरिज्ञानं भवति। संपाद्यमभेद्यस्यापि हीरकादेः द्वैधीकरणप्रकारः। मानसीकाव्यक्रिया मानसिकसमस्यापूरणम्। अभिधानकोशः अन्योच्चारितानां सर्वेषामेव पदार्थानां क्रमेण पुनरुच्चारणसामर्थ्यम्। पुरुषं दृष्ट्वैव तस्य छन्दोज्ञानमयमेववृत्त इति। कामिन्यादीनां मनोज्ञानं वा। क्रियाविकल्पाः सर्ववस्तुषु या प्रक्रिया पूर्वसिद्धा, तामनादृत्य अन्यैरेव प्रकारैस्तन्निर्माणम्। विंशतिः। कामादिसान्त्वनम्, उद्बुद्धानां शमनम्, तदुद्बोधः। शत्रुमित्रकरणम्, सर्ववस्तूनामन्यथा करणम्, प्रतिभानेन च तत्र उक्ताः। पूर्वोक्तेषु वा अवान्तरभेदाः क्वचिद्ग्राह्याः। ततो 'गुरवे तु वरं दत्वे'ति स्मृतेः गुरुदक्षिणा देयेति दक्षिणार्थं मनस्यभीष्टा दक्षिणा ग्राह्येति छन्दयामासतुः। स्वाच्छन्दं संपादयामासतुः। विद्यासमाप्त्यनन्तरं या दक्षिणा गुरवे दीयते, तया कृत्वा स्वाच्छन्दम्। 'उपनीय तु यः शिष्यं वेदमध्यापयेद्विजः। सरहस्यं तदङ्गं च तमाचार्यं प्रचक्षत' इति। यद्यप्युभौ वरद्वयं न दास्यतः, तथापि उभयोः कर्तव्यमिति स्वच्छन्ददानं निरूप्यते। नृपेति। तादृशा राज्ञः स्थाने समागत्य कृतार्था भवन्तीत्यनुभवार्थम् ॥३६॥ गुरुस्तु बहूनेवाध्यापयामास नैवंविधौ कदाचिद् दृष्टौ, अत एताभ्यामलौकिकमपि दातुं शक्यत इति

निश्चय कृतवान्, 'पत्नी च कदाचिद्वां दुहन्ती दोहनपात्रं विस्मृत्य सन्ध्यावन्दनार्थं नियमेनोपविष्टं भगवन्तं प्रार्थितवती तदा भगवान् नियमोल्लङ्घने गुरुपत्नीवाक्योल्लङ्घने च दोषं दृष्ट्वा उपविश्यैव हस्तं प्रसार्य दोहनपात्रं दत्तवान्, तदा अनुत्थितं भगवन्तं स्वनिकटे दोहनपात्रं च दृष्ट्वा विस्मिता आसीदि'ति पुराणान्तरप्रसिद्धिः। अत उभयोरपि भगवन्माहात्म्यपरिज्ञानादलौकिकमेव याचनीयमिति निश्चित्य तथा याचितवानित्याह 'द्विज' इति।

SRI SUBODHINI: During the time span of 64 "Ahoraatra" (day and night put together), they subjugated their senses and began to imbibe knowledge. Through this discipline, they learnt the 64 arts, in a proper way. Each of these "arts" have many divisions, much literature and vast erudition and expertise. Even then, on each day, they learnt one "art" each. These "arts" have been mentioned in the "Sivatanthra" literature. From this, we are detailing them below.

(1) Singing and songs (Gīta): There are so many varieties here, like making of songs, the different "Raagas" (melodies), metre, octaves, the way of singing and making music, full knowledge about the aids and anti-aids of good music etc.

(2) Playing of instruments (Vaadhya): In the way of 4 types of instruments getting knowledge, as to the way to play them; knowledge about its basis; the knowledge as to why there are differences in each of them; the aids and anti-aids to these and thus, there are 5 varieties in this.

(3) Dancing (Nrithyam): Only "acting" and also acting along with dancing.

(4) Naadhya: Describing all the nuances of literature.

(5) Aalekhyam: Depicting "pictures". The special feature here is some "pictures" create "illusion" and some "repulsion". All these types were learnt.

(6) Aachedhyam: By cutting holes, making various types of “nets” — like on the “Chana Dal” making the picture of 100 elephants (such subtle creations).

(7) Making “Aarati” of rice and various types of flowers, and portraying “Swastikas”, for the purpose of worship.

(8) Making the beds more beautiful through dexterous arrangements of flowers over them.

(9) The art of “colouring” in homes and materials; knowledge of it’s different types; knowledge about the lower lips, upper lips (upper portions) and it’s characteristics (i.e. through which an understanding of the behaviour and nature of persons can be made). This is intended for understanding “Rasa” or relish.

(10) The knowledge about beautifying the ground, through precious and semi-precious stones — with a view to make the ground look more brilliant (knowledge about this is required for construction of houses, palaces etc.).

(11) In the bedroom, making beautiful beds and mattresses etc.

(12) Playing music in water (with cups filled with water) — to make various types of sounds in water, by itself.

(13) Making “water” go up, go down or go round etc. by giving blows to the water — knowledge thereof.

(14) Creating a sense of illusory “reality” of various wonderful things being present at every place.

(15) Making array of flowers of various kinds and types.

(16) Making “hats” (turbans) suiting various types of “heads”, through flowers and clothes. Making “Topi”

also. Knowledge thereof. The art of arranging flowers on the "hair-locks and hair-dos"; putting on the cheeks, beautiful leaf pattern for embellishment. The knowledge thereof.

(17) In the hall where plays are enacted, becoming an expert in making curtains, dresses and generally beautifying the hall, where dramatic performances are held.

(18) Adorning oneself with flowers in the ears, and also knowledge about this science of every type of "ear ornament".

(19) The art of making perfumes, fragrances and Attar.

(20) The art of making various types of ornaments.

(21) The science and art of magic. Here artificiality or dexterous use of one's intelligence are not seen at all. There are 20 types of this system.

(22) To mimic and also take several types of forms and act accordingly, as though it is real!

(23) The dexterous actions of the hand hiding objects and showing them etc.

(24) The knowledge about the difference of making objects look big or small.

(25) The knowledge about the preparation of various types of food items.

(26) Making very juicy materials, through the use of water, which can be drunk, and is also "alcoholic" by nature.

(27) The art and science of stitching, and it's various methods/ways.

(28) The knowledge about the various “games” which can be displayed through the use of bundle of threads — walking on the rope and the various ways of “binding” through threads/ropes.

(29) The knowledge of how to play the Veena (stringed musical instrument) and “Damaroo” (percussion instrument).

(30) The knowledge about riddles.

(31) Imitating every other type of objects.

(32) Understanding the purport of cryptic/hidden words.

(33) Reading quickly and perfectly, even where the words are broken and not legible. The capacity to form and construe even these, and render them quickly and rightly.

(34) Telling the story through “visual effects” — i.e. showing, in darkness on the screen, a story with all characters (cinema).

(35) Filling up the missing lines/questions in a poem.

(36) Joining the paper, which has been torn into several pieces, and make it a proper full paper and reading its contents correctly and also the knowledge about making animals fight with each other.

(37) Through the process of “logical analysis and reasoning” getting the knowledge of all objects and their “creation”.

(38) Knowledge about “sculpturing”.

(39) The art and science of making homes/houses.

(40) The art of examining “forms” and “gems” — this itself has 20 or more varieties.

(41) The art and science of discovering the place on the earth, where mining for metals can be done; the knowledge about the ways of taking them out of the ground.

(42) The art of colouring precious stones.

(43) The "discovering" knowledge of mines; the art of identifying the nature of "mud", on just seeing a "mound of earth" and also what is inside it!

(44) The science of removing the disease in the "trees" and the art of originating "new leaves" in the trees.

(45) Making the goats, cocks and other birds indulge in fighting, and the knowledge thereof.

(46) Educating parrots and Maina bird to speak.

(47) Speaking such type of words, through which the hearer gets hurt with sorrow, due to which he moves away from your presence — the art and knowledge thereof.

(48) The art of cleaning hair, and the knowledge about the various ways of doing "hair-dos" and arrangements.

(49) From one "syllable", telling about the object, which has been hidden into this syllable and asked for e.g. like telling exactly, what is kept hidden in a fist.

(50) The art, through which the intellect of the enemy is affected in such a way, that he fights with everyone at all times. Knowledge about the various ways to do this.

(51) Understanding the various languages in the territory.

(52) The art of making beautiful "chariots" through flowers.

(53) Understanding the languages of the crows and

other birds, and through their language understanding the events to come (future).

(54) Making various types of machines/contrivances, through which chariots are moved i.e. making them travel from one place to another. In the same way, the knowledge about making machines through which “sound” can be made to travel to far away places (radio).

(55) Remembering and registering immediately in one’s memory whatever is told by the other, and repeating it “exactly”, whenever required.

(56) The art and knowledge of how to break hard substances and materials like diamonds etc.

(57) The ability to tell about the mental state/views of the other.

(58) The art of telling again the entire long story told by others or objects, step by step, in the same sequence and order, as told earlier.

(59) On just seeing a man or woman — the ability to say immediately their nature and thought process. The knowledge thereof.

(60) Disregarding the way in which the materials/objects have been made and recreating them, through a different process/way. This is also of 20 different kinds. Up to now 60 “arts” (Kalaa) have been explained.

(61) The art of controlling lust and desires etc.

(62) The art of reviving lust and desires, which are peaceful.

(63) The art of making one’s enemy into a friend.

(64) The art of changing the entire nature and characteristics of materials/objects and the knowledge there of.

The above arts and sciences have been told in a general way, and there may be many not mentioned here. Moreover there are several "sub-divisions", for all the above listed arts too.

After learning all the above arts, i.e. after imbibing "knowledge", as per the dictum of the "Smriti" (law) "that one should give "Varam" (Dakshina) to one's Guru", the brothers desired to give "Dakshina" (fees) to the Guru. But this "fees" should be given, as per the desire of the Guru i.e. only that "Dakshana" should be given, which the Guru chooses to ask for. That is why, in this verse, the words "whatever is desired by the Guru" have been used i.e. the students can be "freed" only (i.e. out of debt), when they have given the "fees", as per the desire of the Guru. Thus our Lord and Shri Balarama decided to give, whatever was desired by the Guru. A Guru or "Acharya" is referred to the person, who initiates the disciple with the "thread ceremony", and also teaches him, all the Vedas with all its parts, including the "secrets" embedded in them. (UPANIYA TU YAHA SISHYAM VEDAMADHYAPAYE DWIJAH. SA RAHASYAM TADANGAM CHA TAMAACHARYAM PRACHAKSHATE.) Hence it becomes the duty of both of them to give to their Guru, whatever is desired by him. "Oh King!" — by giving this addressing, it is indicated that people get fulfilled by going to a king (on getting their desires fulfilled) "You have experience of this Oh! King!"

The Guru has taught many disciples, and up to now the Guru had not come across these type of disciples. Hence the Guru thought in his own mind, that these two will be able to give him as "fees" (Dakshina), even if he were to ask for the "supernatural" objects! The Guru and

his wife, by now, were fully aware of the glory and greatness of these two boys. Like the story in the Puranas (i.e. other Puranas), that one day, the wife of the Guru had sat near a cow for the purpose of milking the cow. But she forgot to bring the "milk pot". Due to this, she told our Lord to go and bring this vessel. At that time, our Lord was performing His "Sandhyavandanam" (ablutions). If He were to get up "half-way", while performing this religious observance, then the Lord will be breaking the rules regarding this religious duty. On the other hand, if He were not to get up and bring the milk vessel, then He would incur the "blemish" of not obeying the wife of the Guru! Due to this dilemma, our Lord solved the problem by just making His holy hand, so very long, and brought the milk vessel from the house, and handed it over to the wife of His Guru! The Lord used His "supernatural" power to do this act! The wife of His Guru got utter surprise to see, that the Lord was seated nearby to her only, but she got the milk vessel right on her hand! In this way, both of them had got convinced about the "supernatural prowess" of our Lord. Hence they decided that they should only ask for, from the Lord, only something which is supernatural. This "desire" and "conviction" are expressed by them through the next verse.

द्विजस्तयोस्तं महिमानमद्भुतं

संलक्ष्य राजन्नतिमानुषीं मतिम् ।

सम्मन्य पत्न्या स महार्णवे मृतं

बालं प्रभासे वरयांबभूव ह ॥३७॥

VERSE 37 Meaning: "Oh! King! the Guru on experiencing the wonderful glory of our Lord, and on seeing the miraculous intellect beyond the human ken of

our Lord, after consulting his wife, now asked our Lord, as his "Dakshina" (fees), the restoration of the son who had died, long ago through drowning, in the holy place of Prabhasa."

श्रीसुबोधिनी : स हि यज्ञादीन् चिकीर्षुः, पुत्रवांश्चाधिकारी, तस्मिन्नुपहते स्थगितः विचार्य च वंशकर्तृत्वेन तथोत्पादितः, ईश्वरकृपाव्यतिरेकेण कालेन तदुपहतम्, तथापि वेदप्रामाण्यात् ईश्वरेच्छामज्ञात्वा कालं प्रतीक्षन्नेव स्थितः। अतस्तस्य तदावश्यकमिति ज्ञापयितुं द्विज इत्युक्तम् तृतीयजन्मापेक्षितम्। तयो रामकृष्णयोः तदलौकिकं महिमानं श्रुतं च दृष्टं च। अद्भुतश्च महिमा दृष्टः। तौ पाठयन् स्वयं ज्ञातवान्, न हि पूर्वमयमेतादृशः स्थितः, अन्यथा ऋषिभ्योऽप्यधिकः स्यात्, अतस्तौ पाठयन् स्वयमेव पठितवान्, वैपरीत्यमेवाद्भुतत्वं संलक्षयति। स ह्युहापोहकुशलः स्वस्य पश्चात् पूर्णज्ञानं भगवत्कृतमेवेति निश्चित्य लौकिकन्यायेन भगवदिच्छयैव गुरु वं स्थापयितुं महार्णवं एवं मृतं पुत्रमयाचतेति संबन्धः। राजन्निति क्लिष्टत्वादादरेण सम्बोधनं विश्वासार्थं च। किञ्च। मतिरप्यलौकिकी, न त्वलौकिक एव भावः मन्त्रादिष्विव, अतः असाध्यमपि ज्ञास्यति करिष्यतीति निश्चित्य दृष्टादृष्टस्य साधनस्य विद्यमानत्वात् पत्या च यज्ञकर्मयोग्यया सम्पन्ना एतदेव प्रार्थनीयमिति। यतः स प्रसिद्धः तदाकाङ्क्षी तदुपपादितम्। महार्णवे न तु सागरे मृतम्। ते प्रभासयात्रायां बहव एव गताः। तत्र सकुटुम्बगमने अग्निकुण्डे बालको निमग्नः। ननु कोऽयं निर्बन्धः, मृत्युकालादीनां सत्यतापि स्यात्, तत्राऽऽह बालमिति। तत्रोत्पन्नः स्नेहः स न निवृत्त इति। प्रभासे मृतः पुनर्नायातीति मन्त्रादिनापि तदानयनमशक्यं वरयाम्बभूव वरत्वेन याचितवान्। 'गुरवे तु वरं दद्यादि'ति वरदानमावश्यकमिति। हेत्याश्चर्यम्। विदितसर्वतत्त्वः 'किं प्रजया करिष्याम' इति श्रुतिवशात्प्रजाव्यतिरेकेणापि कार्यसिद्धेः, तथापि याचितवानिति। निरोधो भगवता तस्यापि कर्तव्य इति तथैव याचितवान् ॥३७॥ भगवान् पुनः अलौकिके दत्ते स्वात्मानं ज्ञास्यतीति गोपनार्थं प्रवृत्तोपि कालादिमर्यादापि दूरीकर्तव्येति कदाचिन्न करिष्यतीत्याशङ्क्याङ्गीकारमाह 'तथे'ति।

to ask for the "supernatural" objects! The Guru and

SRI SUBODHINI: The Guru was eager to conduct and perform the various “Yagnas” (sacrifices) specified in the scriptures. But these sacrifices can be performed only by someone, who has a son. Hence he was blessed with a son. But as his son had died, the Guru could not perform any more sacrifice. **WITHOUT THE GRACE OF ISHWARA NO WORK CAN BE COMPLETED.** As the “time” (Kaala) has taken away the son, this Brahmin waited for his good time, as he could not decipher the will of the Lord (as it is evidenced by the Vedas). He had realized that it was indeed necessary to perform the “Yagnas”. “My brahminhood is a waste, as I am unable to perform the Yagnas, and being a “twice-born”, I have to take the third birth i.e. I would get purified only through the performance of the Yagnas. If I do not get a son, I would be prevented from taking this third birth. I have seen the “supernatural” glory and greatness of our Lord Shri Krishna and Shri Balaram, and I have also actually experienced it. I have seen their wonderful glory”. The Guru is now expressing the wonderful aspect of their glory by saying, “When I began to teach these two boys, then only, I was able to understand them properly. Not only this, even I was able to understand myself also fully”. Guru Sāndeepani was not a great Guru, before teaching these two boys. If it was so, he would have been regarded as greater than the sages. At this time, by making these two boys learn, the Guru was himself learning newer subjects and attain wider knowledge! This “contrary” nature’s wonderful aspect is being described or expressed. Guru Sāndeepani was proficient in debate and in the art of advancing counter-arguments (TARKA VITARKA). Due to this, he realized that he, in the first instance, lacked the “fullness” of knowledge. “Now I have

got the fullness (Poorna) of my knowledge (Jnana). This has been due to the grace of our Lord only". Having realized this, through the process of "worldly reasoning" and due to the will and grace of our Lord, he had attained the "Guruship" in him! In other words, after understanding the real Divine nature of our Lord i.e. his disciple, the Guru asked as "Gurudakshina", the son who had died by drowning in the ocean. "Oh! King! — this addressing has been done by Shri Sukadeva, as this request of the Guru involved stress and efforts on the part of the Lord. Hence this "addressing" has been done with respect, and also to instill "faith" in the mind of the king. The intellect also is "supernatural" (of our Lord). This intellect was not of the type of "supernatural" nature, which one attains through the power of chanting of sacred incantations (Manthras). "Whatever I am asking for, the Lord will complete it, although it is veritably impossible". — Thinking like this, the Guru, on seeing the glory and greatness of our Lord, consulted his wife, who is entitled to participate in the performance of the "Yagnas" as his "Dharmapatni". The wife also told him, that he should ask for this "fees" only. (i.e. for the return of the "dead" son). She appreciated and understood, that her husband is desirous of performing the "Yagnas", and for this sake only, he was desirous of asking the Lord to get his son back. Hence she also gave the same advice. The son had died in a vast ocean and not in a small sea. How did he die? This is being explained. All of them had gone on a pilgrimage to the holy place of Prabhasa. There, the boy died by drowning himself in the "Agnikunda". "Please bring him back from there and give him back to me". Why was such a desire expressed by this Brahmin? Usually "death" and the verdicts of "time" are not

erasable and their "truthful" character is usually irrevocable. On this, it is said, that this boy, who died was of a very young age (Bālaha). The Brahmin couple had got very much lovingly attached to this boy. This attachment and love have not ended even now. Hence they expressed this desire. But those who have died at Prabhasa, do not come back alive at all. Even Manthras are incapable of reviving them from the jaws of death. Even then, this couple asked for this son, as their "fees" (Dakshina) from our Lord! It is said, that "One should give to the Guru whatever is asked for by him". But here the Guru had realized all the spiritual truths and as per the Vedic dictum "What will I do with children", he should have carried on in his life, without his son and attended to his other duties and tasks. Even then, he asked for his son! This is indeed a surprising factor! That is why, in the verse, the syllable "Ha" (Oh alas!) has been used to express the wonder involved in this asking. Our Lord had decided to bless this couple also with His "NIRODHA". In fact, our Lord only had given this type of intellect to His Guru to ask "for his son", and only with a view to create Nirodha in him also. **OUR LORD GIVES NIRODHA (PURE AND TOTAL BHAKTHI FOR HIM) ONLY AT ALL TIMES. HIS GRACE ALWAYS LEADS TO NIRODHA.**

Our Lord thought that the "boon", which His Guru had asked for is indeed "supernatural". By fulfilling his request, "My Guru will definitely realize about My real Divine nature, although I am eager to keep this as a "secret". But there was the necessity to break the rules and order of "time" in fulfilling His Guru's request (as the son had died a long time ago). Will Shri Krishna do this? This sort of doubt should not arise in the mind of

(the same has been used, and our Shri Mahatma)

the Guru. Hence, through the verse, the Lord accepts to fulfill the request of His Guru.

तथेत्यथारुह्य महारथौ रथं

प्रभासमासाद्य दुरन्तविक्रमौ ।

देलामुपव्रज्य निषीदतुः क्षणं

सिन्धुर्विदित्वार्हणमाहरत्तयोः ॥३८॥

VERSE 38 Meaning: “Humbly accepting the order of His Guru, our Lord told, “I will bring back your son and give him as the Dakshina”. Telling like this, both these remarkable and great warriors, got up on to their chariots, came to Prabhasa. They sat near the Ocean for a second. The ocean realized about the coming of the Lord, and came there with all the ingredients for our Lord’s worship and duly performed His worship.”

श्रीसुबोधिनी : ॐमिति वक्तव्ये आकृतिरेव तुल्येति समानरूपं सङ्घातान्तरमेवानेष्यतीति शङ्खाव्यावृत्त्यर्थं य एव सङ्घातः यादृशस्तथैवानेतव्य इति तथेति प्रतिज्ञोक्तः। एतच्च शिष्यभावे न संभवतीति ऐश्वरं भावमाश्रित्य भिन्नप्रक्रमेण तदर्थं गतावित्याह अथेति। महारथं सर्वगामिनं स्वयमपि महारथौ रथशिक्षायां निपुणौ एकमेव रथं समारुह्य पर्यायेण सारथित्वं सम्पादयन्तौ शीघ्रमेव प्रभासमासाद्य। समुद्रादपि भयाभावायाह दुरन्तो विक्रमो ययोरिति। ततः समुद्रवेलामुपव्रज्य ज्ञापयन्ताविव क्षणमुपसेदतुः। ततः सिन्धुर्भगवन्तं जामातरं गृहपतिं बन्धकं च ज्ञात्वा अर्हणं पूजां तयोराहरत्। त्रेधा हि तस्य बालकविनियोगः, वियोजनं प्राणापानयोः समुद्रेण कृतम्, शारीरभागः पञ्चजनेन गृहीतः, अन्यश्च सङ्घातः कर्मवशात् पूर्वसूक्ष्मावस्थया सहितः सजीवः यमपुर्यां तिष्ठति, भगवता च तावती भूमिः समुद्रात् पृथक्कर्तव्या च। लीलौपयिकं भवति न वेति विचारणीयम् ॥३८॥

अतः समुद्रं प्रति भगवान् किञ्चिदुवाचेत्याह ‘तमाहे’ति।

SRI SUBODHINI: In the verse, the word “Tatha” (the same) has been used, and our Shri Mahaprabhuji

gives the purport of this word to mean, that our Lord gave to His Guru, this "faith and promise" that, "I will bring back your son only, whom you have lost, and not anyone else, who is like him. I will bring back the same son of the same form and of the same age". Due to this, our Lord did not use the word "Om" or "Astu" (let it be so), which are usually used, when someone's request is accepted to be fulfilled in the future or, when it is desired that such a result only should ensue. How can this happen, when the Lord has to keep His "attitude" as a disciple only? Our Shri Mahaprabhuji removing this doubt says that our Lord, with a view to show His Divine virtue of "AISHWARYAM" (opulence) used the word "Atha" (now), to emphasize His mind and will. He is Himself a "Maharati" (a great warrior). He was proficient in the art of "charioteering", and His "chariot" also is not an ordinary one but a "magnificent chariot"!, which can go to each and every place in the universe. By sitting on this one chariot only, they came to Prabhasa. They were not afraid of the ocean, as our Lord's "valour and achievements" are limitless and vast. Afterwards, coming near to the ocean, our Lord took rest for a very small time and made the "ocean" aware of His coming over there. The "ocean" understood, that his son-in-law (our Lord being Goddess Laxmi's husband and Goddess Laxmi being the daughter of the ocean) has come to his house. He might have also thought that the "master of the house has come to bind him". Hence the "ocean" came there with a view to welcome our Lord and worshipped Him. The son of the Guru had died in the ocean and his life force and body have been "treated" in 3 ways. (1) The "ocean" had made his life force and the "Apana wind" separate. (2) The physical parts of the body were taken away by the demon

Panchajanya. (3) The “subtle” body and Jiva of this boy due to his own “Karma” (fate — past actions) was in the abode of Lord Yama. Our Lord had to reclaim so much of territory or space from the ocean. (if He decided, to follow the same route of the boy’s death. But the Lord had to decide whether such an action from Him will be useful for His Divine Leelas. This is indeed necessary to be thought only by the Lord!

Afterwards,, our Lord said something to the ocean, which is explained through the next verse.

तमाह भगवानाशु गुरुपुत्रः प्रदीयताम् ।

योऽसाविह त्वया ग्रस्तो बालको महतोर्मिणा ॥३९॥

VERSE 39 Meaning: “Our Lord told the ocean, “Please bring the son of the Guru quickly, whom you have swallowed through your big waves. He was only a very small boy (hence bring him quickly).”

श्रीसुबोधिनी : ननु पूजया तत्सापेक्षः सङ्कोचं च प्राप्य कथमेवमाज्ञां दत्तवानित्याशङ्क्याह भगवानिति। स हि सर्वेश्वरः सेवके च कः सङ्कोच इति तथैवाज्ञां दत्तवान्। आशु गुरुपुत्रः प्रदीयतामिति। मम स्थाने क्वेति न वक्तव्यम्, आधिदैविकं रूपं प्रदर्शयन्नाह योऽसाविति। असौ यः अभिज्ञानार्थं प्रदर्शनम्। कया क्रियया मयि समागत इत्याशङ्क्यायामाह त्वया ग्रस्त इति। ननु ब्राह्मणः कथं ग्रासमर्हति तत्राह बालक इति। अनुपनीतः, ग्रासश्च न बुद्धिपूर्वक इत्याह महतोर्मिणेति। महता तरङ्गेण, तस्मान्न दण्ड्यः। ॥३९॥ प्रत्युत्तरमाह समुद्रो ‘नैवाहार्षमि’ति।

SRI SUBODHINI: The ocean worshipped our Lord. even then, why did our Lord, without any hesitation or bashfulness give an “order” to this ocean? Our Shri Mahaprabhuji answers this by saying, that our Lord is “Bhagawan” (the Lord of the universe). He is the “Ishwara” (Lord) of everyone. What is there to feel or hesitate in

giving an “order” to one’s servant? Hence, our Lord gave this “order”. The order was given in this way. “Please return the son of My Guru very quickly. Do not tell me, where is the “boy” in my territory? (i.e. ocean)”. Our Lord exhibiting His Divine form says, “He, who is here” — in this way, He gives the identity of the boy who has been taken away. The Lord further adds, as to the way this boy was taken away. He says, “You have swallowed him”. How can the ocean swallow a “Brahmin”? for this, the Lord says that the son was a “boy” (Baalaha) only. He had not even been purified by the holy thread ceremony. “You have not swallowed this boy, through your intellect (i.e. by proper thought). But your waves have swallowed the boy. Hence you do not deserve any punishment.”

The ocean replied, through the next verse.

समुद्र उवाच—

नैवाहार्षमहं देव दैत्यः पञ्चजनो महान् ।

अन्तर्जलचरः कृष्ण शङ्खरूपधरोऽसुरः ॥४०॥

आस्ते तेनाहतो नूनं

VERSE 40 Meaning: “The ocean said, “Oh! Lord! Shri Krishna! Oh! Lord of the universe! I have not stolen this boy. A great demon called Sanghka, is staying inside the demoniac waters of Panchajanya. Certainly, it is he, who has stolen the boy, and the boy should be with him only.”

श्रीसुबोधिनी : शरणागतः पञ्चजन इति भगवता ऐक्यात्समुद्र एव निरुक्तः त्वया ग्रस्त इति। स तु स्थित्यर्थमेवाहं प्रयोजकः न तु तत्कृतगुणदोषयोरिति तं पृथक्कृत्य आत्मनो दोषाभावमाह त नाहमहार्षम्। ऊर्मयः कराः भवन्ति। न हि कराः हरणे साधनत्वेन समागताः। किन्तु स्वभावत एव निमित्तत्वं प्राप्ता इति भगवद्वाक्यम्। अन्यथा दूराज्जलचरं दृष्ट्वा

बालकः पलायनमपि कुर्यात्। अर्थान्निमित्तत्वं जातमिति न दोष इति समुद्राभिप्रायः। साक्षात्कर्तारं निर्दिशति दैत्यः पञ्चजन इति। अत्र विश्वासार्यं देवेति संबोधनम्। प्रत्यक्षेणापि सर्वं पश्यति। स कथं न निराकृत इत्याशङ्कायां दैत्य इत्याह दैत्या हि बहवो बलिष्ठाश्च। तत्राप्ययं पञ्चजनः, वसवो रुद्रा आदित्या विश्वेदेवा मरुत इति पञ्चजनानामयमेक एवानुकल्प इति पञ्चजनरूपः। पञ्चसंवत्सरात्मको वा दैत्यरूपः। पञ्चपर्वाऽविद्यारूपो वा। तत्रापि महान्, मयापि मारयितुमशक्यः, तमसाध्यं निरूपयितुं स्वरूपमुक्तवान्। स्थानं निरूपयति अन्तर्जलचर इति। जलमध्य एव चरति न कदाचिदपि बहिरायाति। रूपमात्रं दृष्ट्वा भीतः सन् परमन्यथा वदति, न तु स्वरूपं जानातीति शङ्कां वारयितुमाह कृष्णेति। परिज्ञानार्थमाकृतिमाह शङ्खरूपधर इति। अन्यथापि स वध्य इति वक्तुं तद्दोषमाह असुर इति सुरप्रतिपक्षी। यदि पश्चात्सोपि मृतः स्यात्तदापि व्याजत्वं संभेवत् तन्निवृत्त्यर्थमाह आस्त इति। जीवतीत्यर्थः। तेनैवाहतः। तत्र प्रविश्याम्यो मारितवानिति शङ्काव्यावृत्त्यर्थमाह नूनमिति। नयनमात्रं निषिद्धमिति, संयोगविभागः अनेनैव कृत एतस्मात्संयोगः, बलं च गृहीतम् ॥४०१/४॥

SRI SUBODHINI: Our Lord joining into one, the surrendered ocean and the demon Panchjan, told them, "You have swallowed" the son of the Guru. Answering to this, the ocean says that he was instrumental only in allowing the boy to remain with him, and he is not responsible for the "good or bad", which would have happened to the boy. Hence, "I am not burdened with any "blemish", as the boy is not with me (i.e. he is situated under the custody of someone else), as I have not swallowed or taken him at all". The "waves" are the hands of the ocean. These waves also did not take the boy, on their own wish. They, by their inherent nature, have become instrumental in taking the boy away. These are the words of our Lord. If it were not so, the boy would have fled away, from the ocean after seeing the huge fish (Lord) of everyone. What is there to feel or hesitate in

and other inhabitants of this ocean. Hence, the waves became only a cause (Nimitta) for his death. No "blemish" can therefore be attached to the ocean. The purport of the ocean's stand is that, the real person, who has taken away the boy is the demon "Panchajanya". The addressing of our Lord as "Lord" (Deva) is made to humbly pray to our Lord that, He should believe in the words of the ocean. If the Lord were to tell the ocean, "You saw the boy being taken away. Why did you not put efforts to stop this?" Answering this, the ocean says, that this demon Panchajanya was a very powerful person. It is absolutely impossible to stop him. Moreover, in this demon, there is the power and presence of "5 persons" viz. the power of "Vasu", "Rudra", the "sun", "Viswedeva" and the "Maruts"! Thus this demon symbolized the knowledge of these 5 celestial deities/powers. In this way, he is a very powerful person and "I am not capable of killing him at all. He is unconquerable." To emphasize his vast power, the real form and nature of the demon are explained. The ocean is now informing our Lord, as to where this demon can be found i.e. his place of residence. This demon is staying only inside these "waters" only (i.e. of the ocean). "He never comes out of this water. Please do not get a doubt, that I am afraid of him due to his gruesome form and powers and due to this I am telling You wrongly or misguiding You. Oh Lord Shri Krishna! this demon has taken the form of a conch! In fact on seeing him, none gets fear! But being a demon, he is the "natural" enemy of the celestial gods. Due to this reason also, he is deserving to be killed. Please also do not think, that, for my own protection, I am telling you that, he "deserves" to be killed. He is still alive. It is he, who has killed this boy. I am certain about this fact! He has not simply

kidnapped the boy, he has taken away the part of the "body", after dividing the boy's "life". In other words, it is he, who has dismembered this boy's "body" and strength!"

श्री शुक उवाच—

तच्छ्रुत्वा सत्वरं प्रभुः ।

जलं प्रविश्य तं हत्वा नापश्यदुदरेऽर्भकम् ॥

तदङ्गप्रभवं शङ्खमादाय रथमागमत् ॥४१॥

ततः संयमनीं नाम यमस्य दयितां पुरीम् ॥

गत्वा जनार्दनः शङ्खं प्रदध्मौ सहलायुधः ॥४२॥

VERSE 42 Meaning: "Shri Sukadeva told that, on hearing the words of the ocean, our Lord entered into the depths of these waters and killed this demon. On tearing open the stomach of the demon, He found that the boy was not there. Hence the Lord took away the conch (i.e. his own form) and came to the shore, where His chariot was stationed. Later He went to Lord Yama's city, "Samyamanipuri", which Lord Yama liked most, and, along with Shri Balarama, began to blow His conch."

श्रीसुबोधिनी : कालादीनां परिणामहेतूनां प्रतिलोमतया निवेशनार्थं उत्तरं कार्यं भगवान् गृहातीत्याह तच्छ्रुत्वा दूरे मा गच्छत्विति शीघ्रमेव समर्थत्वात्स्वयमेकाकी समुद्रजलं प्रविश्य पलायमानं तं शङ्खोद्गारे हत्वा तदुदरे तं बालकं प्राणेन्द्रियजीवसङ्घातरूपं नापश्यत्। ततः कर्मवशादन्यत्र गत इति। ननु गच्छत्येवान्यत्र किमिति जिज्ञासया दृष्टः हतो वेत्याशङ्क्याह अर्भकमिति। बालकत्वात् न कर्माधीनो भविष्यतीत्याशङ्क्य दर्शने हेतुः। मारणे तु तदङ्गप्रभवं शङ्खमादायेति। अत एव भगवतः शङ्खः पाञ्चजन्यः। तत्र स्थितान् सूक्ष्मानवयवान् प्रतिलोमतया मज्जनक्षणस्थितपर्यन्तान्विधाय तान्युनः यमलोके स्थितदेहे निवेश्य तत्र स्थितान् प्रतिलोमतया

पुनरुत्क्रमणावस्थास्थितान्कर्तुं रथमागच्छद यत्र बलभद्रः ॥४१॥

ततः संयमनीं सम्यग्यमयति सर्वानेवेति मृत्युदेवतायाः पुरीं नामेति प्रसिद्धाम्, यद्भयात्सर्व एव सन्मार्गरता भवन्ति। यद्यपि यमस्य बहूनि स्थानानि सन्ति, तथापि सा दयिता। अभयार्थमाह जनार्दन इति, जनान्विद्यामेव यत्रार्दयति, तत्र कान्यवार्ता, तत्रापि सहलायुधः पातालस्यापि पतिः ॥४२॥ ततः समुद्रवद्यमस्यापि कृत्यमाह 'शङ्खनिर्हादमाकर्ण्ये'ति।

SRI SUBODHINI: The usual reason and cause for changes in an object or material is the factor of "time" (Kaala) and others. Now the Lord decided to "alter it's usual rules" (i.e. to change). Hence He undertakes to do something "different and best". This is being described in this verse.

On hearing the words of the ocean, our Lord thought that, this demon Sankaasura should not flee away from his place, and hence, very quickly, being all-capable (omnipotent), our Lord, alone, entered into the waters of this ocean, and saw that this demon Sankaasura was indeed running away! The Lord caught hold of him and killed him at Sankodwara. After tearing open his stomach, our Lord could not see the boy with his life force, the senses, Jivahood, all joined into one. The Lord then realized that the boy, due to his past Karma (actions) and fate, must have gone to some other place! When Sankaasura was, in fact running away, why did the Lord kill him after catching him? The answer to this is given here, by our Shri Mahaprabhuji, that, our Lord was very eager to see, whether the boy is still there in the stomach of this demon, if the boy had not gone to some other place, being forcibly taken away by his own past "Karmas"! Moreover, the Lord had to take away the conch also for his use. Our Lord's "conch" (which he always keeps in His left hand)

is called as "Paanchajanya" i.e. as the Lord got His conch from the demon Panchajana, the name of the conch became famous as "Paanchajanya". The Lord caused the "subtle" ingredients of the "boy's" body, still stationed in this demon to get transferred to the "body" of the boy, which was in the abode of Lord Yama. Then, with a view to bring back to the "physical" state, the boy, our Lord came back to the shores of the ocean, and to His chariot, where Shri Balarama was seated.

Later, the Lord and Shri Balarama came to the city of Samyamaniपुरी, the loving abode of Lord Yama, where everyone gets punishment for their wrong-doings and sins. He, played His conch there, along with Shri Balarama. Everyone treads the path of "Dharma" or righteousness, out of fear of Lord Yama. Although, Lord Yama has many places of his own, he likes this city most. Our Lord, of course, did not have any fear at all, as our Lord is Himself "Janaardan" i.e. He is capable of even eradicating the "primordial ignorance" (Avidhya) of a soul! Then, what is there for Him to fear for? What harm can these persons, who are under the control of "ignorance", do to our Lord of the universe? None at all! Especially, when Shri Balarama, who was wielding His "plough weapon" was also taken along with Him? Shri Balarama is considered as the Lord of Paatala (nether) world also!

Afterwards, the respect and reverence shown by Lord Yama, like the ocean, are being described through the next verse.

शङ्खनिर्हादमाकर्ण्य प्रजासंयमनो यमः ।

तयोः सपर्या महतीं चक्रे भक्त्युपबृंहितमाम् ॥४३॥

VERSE 43 Meaning: "Lord Yama, who keeps everyone under his control and order, on hearing the sound of

the conch, came there and worshipped both of them, with a heart of full of devotion, in a grand manner.”

श्रीसुबोधिनी : शङ्खनादनं तु सर्वप्रबोधनार्थम्, तत्रत्यावयवानां प्रेरणार्थं च, प्रजानां संयमन इति। स्वाधिकारव्यावृत्त्यर्थं च भीतः सन् तयोः महतीमेव सपर्यां पूजां वैष्णवत्वात् भक्त्युपबृंहितां चक्रे ॥४३॥ स हि कृतार्थः सन् आत्मानं कृतकृत्यं मन्यमानः सन् कार्यविशेषार्थमागत इति विज्ञाय स्वापराधनिवृत्तये तत् पृच्छति ‘उवाचे’ति।

SRI SUBODHINI: The Lord had blown the conch with a view to wake up all of them, and also to inspire all their bodies to act. Lord Yama got fear, on hearing this sound, that he should not lose his authority and power. Due to this, he arranged to worship our Lord and Shri Balarama in a grand manner. Lord Yama, is a devotee of Lord Vishnu (Vaishnava) and hence, he did this worship with a heart, full of Bhakthi and devotion.

Lord Yama got fulfilled through his worship of our Lord, and considered himself as being very lucky and fortunate. “Our Lord, has come with some purpose or task in His mind”. Understanding like this, with a view to mitigate his own “blemish”, Lord Yama spoke, which is being given below.

उवाचावनतः कृष्णं सर्वभूताशयालयम् ।

लीलामनुष्य हे विष्णो युवयोः करवाणि किम् ॥४४॥

VERSE 44 Meaning: “Lord Yama, in a humble way, began to say to our Lord Shri Krishna, who is the Divine indweller of every being (Antaryaami), “Oh! Lord Vishnu, You have taken this “human form”, for enacting your Divine Leelas! What is your “order” for me? What service can I perform to You! Oh Lord!”

request as an “order”, please bring the son of My Guru to Me, breaking your own “orderly conduct” (i.e.

श्रीसुबोधिनी : नम्रः सन् कृष्णं सदानन्दं कारणार्थमागतं वा भयाभावार्थमुक्तम्। ज्ञात्वैव पृच्छतीति शङ्काव्यावृत्त्यर्थमाह सर्वभूताशयालयमिति। सर्वभूतानामाशयेष्वन्तःकरणेषु आलयो गृहं यस्य। अज्ञात्वा कथनं व्यावर्तयति लीलामनुष्येति। वस्तुतस्तु विष्णुरेव भवान्। एवं सति युवयोरहं किङ्करः किं करवाणि। करवामेति वा सर्वानात्मतया परिगृह्य ॥४४॥ मर्यादां बाधकत्वेन वक्ष्यतीति भगवानीश्वरवाक्यमाह 'गुरुपुत्रमिहानीतमि'ति।

SRI SUBODHINI: Lord Yama, in a humble way, asks our Lord Shri Krishna, who is of the Divine form of eternal bliss or Aananda (Sadaanandarooपा), as to the purpose for which, the Lord has become compassionate to visit his abode? The hidden reason for asking the Lord like this, is Lord Yama's lurking fear, as to whether the Lord has come to punish him, for some fault on his part! "I should never doubt like this, even then, I am asking this question because "Oh! Lord! You are present, as the indwelling Divine principle, in the inner mind of all beings. You are always aware, as to what everyone thinks, and what is there in the mind of everyone. It is not, that I am asking without any understanding about your purpose. I am aware that Oh! Lord ! You are Lord Vishnu, who is all-pervasive. But, for the purpose of your Divine Leelas, You have taken a human form! In view of this, I am the servant of both of You. Please "order" me, as to what I should do". In some books, the words used here are, "Can we do?" in the "plural" sense. For this, the meaning will be that Lord Yama, treating all his people as his own, told that "what should we all do?"

"If I tell Yama to bring to me, the son of the Guru, then it may be slightly insulting to him". Due to this, our Lord, as the Lord of the universe (Ishwara), gives an

one under his control and order; on hearing the sound of

“order” and also avoids, through His holy words, any “insult” to Lord Yama, as contained in the next verse.

श्रीभगवानुवाच—

गुरुपुत्रमिहानीतं निजकर्मनिबन्धनम् ।

आनयस्व महाराज मच्छासनपुरस्कृतः ॥४५॥

VERSE 45 Meaning: “Our Lord told, “You have brought the son of My Guru, as per his “Karmas” (actions) to your abode. Oh king! treating this as My order, please bring him to Me.”

श्रीसुबोधिनी : निजकर्मैव नितरां बन्धनं यस्य, स्वतः कर्माधीनम्, अतस्त्वया स्वार्थं नानीतः, भाविज्ञानेऽप्यतो नापराधः। आज्ञामाह आनयस्वेति। कथं मर्यादा मया त्यक्तव्येति शङ्कायां महाराजसम्बोधनम्, स हि कदाचित्पुष्टिमपि स्वीकरोतीति, विशेषमप्याह मर्यादातिक्रमे मच्छासनपुरस्कृत इति। मम शासनमाज्ञैव पुरस्कृतं येन। ॥४५॥

एवसधिकारवशादीश्वराज्ञया च निरूपितेर्थे तदर्थं निस्सन्दिग्धं प्रवृत्त इत्याह ‘तथेती’ति।

SRI SUBODHINI: “The “Karmas” of the son of the Guru had caused this bondage and hence, you have not brought him here for any of your own personal motives or selfish interests. But this boy has come over here bound by his own Karmas (actions). Although you have the knowledge about the past, you cannot be accused of being responsible for having brought this boy here. Now please bring him to Me. There is no necessity or reason for you either to tell or feel, as to how you can break your own orderly conduct? Yes, you can, as you are the Maharaja, the great king here. Sometimes, the king does exercise his prerogative of blessing and grace. Now treating My request as an “order”, please bring the son of My Guru to Me, breaking your own “orderly conduct” (i.e.

Maryada) as being due to My orders only. (i.e. I am taking the full responsibility for this action.)

Due to the "order" given by the Lord of the universe, as Lord Yama was eager to do as per the bidding of our Lord, he, without any doubt in his mind, began to implement the order of the Lord. This is being described in the next verse, by Shri Sukadeva.

श्रीशुक उवाच—

तथेति तेनोपानीतं गुरुपुत्रं यदूत्तमौ ।

दत्त्वा स्वगुरवे भूयो वृणीष्वेति तमूचतुः ॥४६॥

VERSE 46 Meaning: "Shri Sukadeva said, "Lord Yama told our Lord, "Oh! Lord! I shall carry out your order!" Telling like this, Yama brought the son of the Guru to our Lord. Our Lord and Shri Balarama brought this boy and respectfully offered him to their Guru as the "Dakshina" (fees) and began to tell to their Guru, "Oh! Master! If you have any further desire or order, please do tell us the same" (as we will fulfill the same forthwith).

श्रीसुबोधिनी : तथैव करिष्यामीति तेनानीय दत्तं गुरुपुत्रं भगवत्कृपया पूर्वावस्थां प्राप्तं प्रतिसङ्क्रमेण दृष्टद्वारैव न त्वलौकिकप्रकारेण समानीय, यादवश्रेष्ठौ, यदुरपि धर्मपरायणः, अतो गुरुक्तं तथैव कृतवन्तौ। ततः स्वगुरवे दत्त्वा भूयो वृणीष्वेत्यूचतुः। अयं तु तव सुतो न दक्षिणारूपः किन्तु तेषामेव तेभ्यो दत्तमिति प्रतिबन्धनिवर्तकत्वेनाज्ञाकारी जातः ॥४६॥ द्वितीयवारं वरो न याचनीय इति तस्य बुद्ध्या स एव वर इति लोकबुद्ध्या अप्रार्थयन्निव प्रार्थयति 'सम्यक् सम्पादितो वत्सावि'ति।

SRI SUBODHINI: "Whatever is your order Oh! Lord! I will do the same." Telling like this, Yama brought the son of the Guru and offered him to our Lord. Explaining the form of this son of the Guru, it is said

that, due to the blessings and grace of our Lord, the boy had attained his due physical stature (growth), as he was before. In the middle, he had been divided into three portions by the sea, Sanka and his own "Karma" (actions). All these three factors came together now, and joined themselves to attain the previous state. Hence, the Lord did not bring his body in any "supernatural" way. He was brought in the same way, as he was with his parents, before his death. Our Lord Shri Krishna and Shri Balarama are the "best" among the Yadavas. Yadu was a righteous person, and our Lord and Shri Balarama are "righteous" (Dharmatma) due to being born in the clan of Yadu! That is why, our Lord and Shri Balarama observed and obeyed exactly, as per the instructions of their Guru. This also shows our Lord's devotion to the righteous conduct, and also the greatness of being born in the clan of Yadu. The Lord offered the son to His own Guru and began to say, "If you desire for anything else, please do tell us. This boy is your son only. Hence, it may not be right to treat this "offering" as "Dakshina" (fees) payable to you! We have offered you only that which has been always your own! We have only, removed the obstacles, which stood in the way and caused the "separation" of your son from you, and brought the son to you. In this way, we have only obeyed your "order" and nothing else!"

The Guru had decided to ask only once and never ask for one more time or another "boon". Hence he told the Lord, that he was pleased with whatever the Lord had blessed him (i.e. giving back his son), and he now does not "pray" or ask for anything, from a "worldly" point of view! But, really speaking, what the Guru now told our Lord is indeed of the form of a "prayer" only.

गुरुवाच—

सम्यक्सम्पादितो वत्सौ भवद्भ्यां गुरुनिष्क्रयः ।

को नु युष्मद्विधगुरोः कामानामवशिष्यते ॥४७॥

VERSE 47 Meaning: “The Guru began to say, “Oh! Son! You have given the best “Gurudakshina” (fees). If a disciple is there like You, then the Guru will certainly have all of his desires fulfilled. (Hence all my desires have been fulfilled totally).”

श्रीसुबोधिनी : भवद्भ्यां गुरुनिष्क्रयः गुरोः प्रत्युपकाररूपो दक्षिणात्मकः भवद्भ्यामेव सम्यक् सम्पादितः नत्वन्यः असाध्यं कर्तुं शक्तः। एवं सति शास्त्रप्रामाण्यात् शिष्याद्गुरुर्महान् भवतीति भगवत्कृपयैव महत्त्वे सिद्धे युष्मद्विधस्य गुरोर्मम कामानां मध्ये कः कामौवशिष्यते यः प्रार्थनीयः स्यात् ॥४७॥ परमेतदेव कर्तव्यमिति अभ्यनुज्ञारूपं द्वयं प्रार्थयति ‘गच्छती’ति।

SRI SUBODHINI: “You both have given to me the best and the highest Gurudakshina. Such an impossible task, none else can achieve except You! It may be that, as per the scriptures, the Guru is treated as higher and greater than his disciple. But due to the grace of the Lord, I have got disciples like You, who are capable of making the “impossible” happen and due to this, my own “greatness and reputation” have gone up. Hence what is there to be desired for, when all my desires have been fulfilled?”

“But You may please do me a favour”, in this way, the Guru, as though, in the form of an “order” prays for two things as per the following verse.

गच्छतं स्वगृहं वीरौ कीर्तिर्वामस्तु पावनी ।

छन्दांस्ययातयामानि भवन्त्वह परत्र च ॥४८॥

VERSE 48 Meaning: “Both of You, please return to your home! Become famous warriors and heroes! Let there be sacred and pure fame for you both! Let the Vedas, both here in this world and in the other world, be always useful, through your remembrance and give You success.”

श्रीसुबोधिनी : स्वगृहं गच्छतं वीरौ भवतम्, गार्हस्थ्येन स्थातव्यम्, सर्वदा जय एव भवत्वियर्थः। कीर्तिश्च सर्वलोकपावनी भवतु, आशीर्वादो वा वरो वा यथाधिकारं ज्ञातव्यः ॥४८॥ एतदपि गुरुवाक्यं कृतवन्ताविति वदन् प्रत्यापत्तिमाह ‘गुरुणैवमनुज्ञातावि’ति।

SRI SUBODHINI: “Please return to your home. Please become great warriors and be victorious! Remain as devout householders! Let there be always victory for You! Let your pure and sacred “fame” become the cause for purifying all the three worlds. This is my blessing and best wishes. Please realize all this, as per your authority and “deserving”.”

Our Lord fulfilled these words of His Guru, and what the Lord did is explained in the following verse.

श्रीशुक उवाच—

गुरुणैवमनुज्ञातौ रथेनानिलरंहसा ।

आयातां स्वपुरं तात पर्जन्यनिनदेन वै ॥४९॥

VERSE 49 Meaning: “Oh! Son! On getting such instructions and advice from the Guru, our Lord and Shri Balarama, came back to their city, seated on their chariot, which made resounding sounds like the clouds and having the speed of the wind.”

श्रीसुबोधिनी : भगवदिच्छानुसारेणैव गुरुणा उक्तौ, क्षणमात्रेणैव अनिलरंहसा रथेन स्वपुरं पुनरायातां आगतौ वा, स्वपुरत्वेन प्रत्यापत्तित्वमुक्तम्।

दूरादेव तापनाशकत्वाय पर्जन्यवन्निनदो यस्येत्युक्तम् ॥४९॥ भगवन्तं पूर्ववदुक्त्वा तत्संबन्धिनोपि पूर्ववदेव जाताः भगवति निरुद्धा वेत्याह 'समानन्दन्नि'ति।

SRI SUBODHINI: The Guru had told the Lord only those "words" which the Lord had willed or desired. They came to their city back through riding their chariot, of the speed of wind! And also with a resounding noise of the kind which the clouds make! The purport of this is, that like the clouds, after thundering, shower the rain waters and removes the heat of this world, in the same way, "I am also giving you comforting words, that I am coming back only, with a view to end all your sorrows and unhappiness."

After explaining about the Lord, as being like "before" and as of His relatives also as being "before", it is further described, that all of them attained, with the grace of our Lord, Nirodha in Him. This is told by the next verse.

समानन्दम्प्रजाः सर्वा दृष्ट्वा रामजनार्दनौ ।

अपश्यन्त्यो बहूहानि नष्टलब्धधना इव ॥५०॥

VERSE 50 Meaning: "On seeing our Lord and Shri Balarama, all the people became joyful and began to welcome and greet them, as they had not been blessed by their "Darsan" for such a long time! Like a person becomes very joyful on getting back his "lost" wealth, in the same way, the entire population became joyful (on getting the "Darsan" of our Lord and Shri Balarama)."

श्रीसुबोधिनी : सर्वाः विद्यानधिकारिणोपि, विद्यया तेजोनुभावौ भगवता प्रकटितविति तदर्थमाह दृष्ट्वा रामजनार्दनाविति। सामान्यतोपि दर्शनाकाङ्क्षामाह अपश्यन्त्य इति बहून्त्येव दिनानि वर्षत्रयचतुष्टयात्मकानि अपश्यन्त्यः सत्यः दृष्ट्वा परमानन्दयुक्ता जाताः, पूर्वापेक्षया अधिकत्वमाशङ्क्य। तथा सति

प्रमाणबलं भविष्यतीति तन्निराकरणार्थं दृष्टान्तमाह नष्ट अदृष्टः क्वचित्
लीनः पुनर्लब्धश्चेत् धनादिश्चेत्तदा पूर्ववदेव जायमानमपि सुखं विशिष्टमिव
भवतीति भगवत्यपि तथा जातमित्यर्थः ॥५०॥

इति श्रीभागवतसुबोधिनी

श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां दशमस्कन्धपूर्वार्धे
पञ्चचत्वारिंशोऽध्यायविवरणम् ॥४५॥

SRI SUBODHINI: On getting the “Darsan” of our Lord and Shri Balarama, the entire population attained indescribable bliss and happiness. Our Lord inspired the origination of capacity and brilliance of knowledge even in those, who lacked this knowledge. Everyone was eager to get a “Darsan” of the Lord, as three to four years had gone by after His departure to the Gurukulam. Hence they were all anxious, naturally, to have our Lord’s “Darsan”. Now, after attaining His “Darsan”, all of them got immersed into the ocean of “bliss or Aananda”. They got more bliss and joy than before. Why and how? An example is given here. Like a person, who had lost his entire wealth becomes very happy on getting back his lost wealth, (as the wealth was taken away by someone or misplaced), all the people of Mathura city attained very “special” joy and bliss on getting the “Darsan” of our Lord and Shri Balarama.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 45th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्री भागवत-दशमस्कन्ध-षट्चत्वारिंशोऽध्यायं ॥

CHAPTER 46, CANTO 10,

SRI BHĀGAVATAM.

त्रिचत्वारिंशकेऽध्याये स्थस्थित्यैव निरोधनात् ।

यशोदानन्दयोश्चैव ह्युक्तोऽपि विनिरूप्यते ॥१॥

KĀRIKA 1 Meaning: “Our Lord, staying with Nandagopa and Yasodha, had blessed them with pure and total devotion (NIRODHA). This has been described earlier. Even then, in this 46th chapter, once again, the total devotion (NIRODHA) of Yasodha, Nandagopa and other Gopas, is being explained.”

गोपिकानां ततो वाच्यस्तेनोक्तं च समर्थितम् ।

राजसत्त्वं च संसिद्धं गुणोत्कर्षश्च रूपितः ॥२॥

पूर्वाध्याये ‘ज्ञातीन्वो द्रष्टुमेष्ट्यामो’ नन्दं प्रति भगवता निरूपितम्, तेषामेव च सम्बन्धः पुत्रत्वादिरूपः स्थापितः, तत्र मध्ये विद्याग्रहणेन विलम्बो जात इति स्वस्यापि गमनं कार्यस्यावश्यकत्वात् न संभवतीति विद्यातः समागत्य नन्दादीनां सान्त्वनार्थमुद्धवं प्रेषयतीति निरूप्यते। तत्र सन्ति त्रिविधाः, प्रकटसन्देशयोग्या यशोदानन्दप्रभृतयः, मित्रभूता गोपा अल्पगोप्याः, गोप्यस्त्वतिगोप्याः। अत एवादृशेर्धे निपुणेन दूतेन भाव्यमित्युद्धवं प्रेषणार्थं वर्णयति ‘वृष्णीनां प्रवर’ इति।

KĀRIKA 2 Meaning: “In the chapter, which is succeeding this chapter (47th) by describing the total devotion (NIRODHA) of the Gopikas, the fulfillment of the words “relatives, friends and you—I will come to see”

has taken place. The attitude of “Rajas” (dynamism) has been established as also the “glory” of the Gunas (tributes).”

“PRAKASH” AND “LEKH” ON THE MEANING OF THESE TWO KĀRIKAS:

The “Nirodha” attained by Nandagopa, Yasodha and others has been described earlier. Why is it being repeated here? Our Shri Mahaprabhuji is removing this doubt, through the use of the words, “By remaining and established in their hearts” (SWASTHITHYA). There are differences between the earlier “NIRODHA”, and the one which our Lord has blessed them with. Earlier, our Lord’s “Darsan” was available in Vraja—before them—for their own eyes. Our Lord also enacted several Divine Leelas, before their very eyes and through this, He caused them to have NIRODHA through all these.

Now our Lord has gone back with all His four main “parts” (VYOOHA), to Mathura. Due to this at Vraja, the basis of “Rasa” based Shri Purushottama viz. Shri Vaasudeva is not present anymore, remaining in which, the Lord could have given Darsan outside also, to everyone. Now, only the most intensely devoted hearts, loving our Lord who is full of “Rasa” or relish (Shri Purushottama) are situated at Vraja. In other words, our Lord is now stationed firmly in the hearts of the people of Vraja. Having seated in their hearts, our Lord is conferring on them the bliss of deep spiritual experiences and through this, He has blessed everyone at Vraja, with NIRODHA. Due to this essential difference, once again this “NIRODHA” is explained here.

Why the “Tamasic topic” has been said in the “Rajasik” division? The answer is given by Shri

Mahaprabhuji through the words, "He has spoken or told" (TENOKTAM). Our Lord has told that, "I will come back to see My relatives friends and you all" ("JNATEENVO DRASHTUMESHYAMA", "AAYAASYA ITI"). These words spoken by our Lord denote the attitude of "Rajas". These words were fulfilled in this chapter, and that is why this "Nirodha Leela" being "Rajasik" by nature, has been explained in this division of chapters denoting "Rajas". In this attitude of "Rajas" the aspects of "absence, leaving away" etc. are seen and this is also explained here. This "Nirodha" also is "Rajasik Nirodha", - hence described here. There is also another reason, for including this here. Although our Lord has gone away from Vraja, in the outside "worldly way," the cause for this was only pure devotion or Bhakti through which all the qualities, the grace of our Lord's devotee and his love and Prema are glorified specially. Hence once again this "NIRODHA" is being explained.

Our Lord had told Nandagopa and others that "I will come to see you and all relatives and friends". By telling like this, our Lord had reestablished His "sonship" and "relationship" with Nandagopa and others. Our Lord went to have His studies, due to which, He got delayed to go to Vraja. Even after finishing His education, our Lord had very important work to be done and due to this also, He was not able to go to Vraja. [Our Lord had to protect the citizens of Mathura. If He were to visit Gokulam, then "on seeing the plight of separation from our Lord", our Lord may stay there, at Gokulam only, permanently. But this would mean that the citizens of Mathura will not be protected. That is why, the Lord sent Uddhava to Vraja.]

Our Lord sent Uddhava to give comfort and solace to the people of Vraja. There were three types of people, to

whom the Lord has to give "peace of mind" through Uddhava. (1) Those to whom, like Nandagopa, Yasodha and others, our Lord can send an open message. (2) the "friends"—the Gopas to whom the message sent is such that, it is partially secretive and (3) to the Gopikas, to whom the "most secret" message is to be given. To undertake this onerous work only, our Lord sent a messenger, who is efficient and clever. That Uddhava had all these qualities, which our Lord desired for, is explained in the following verse.

श्रीशुक उवाच—

वृष्णीनां प्रवरो मन्त्री कृष्णस्य दयितः सखा ।

शिष्यो बृहस्पतेः साक्षादुद्धवो बुद्धिसत्तमः ॥१॥

VERSE 1 MEANING: "Shri Sukadeva said, "The most efficient and honoured minister of the Vrishni clan, beloved bosom friend of our Lord Shri Krishna, a direct disciple of the Guru of the celestial gods viz. Sage Brihaspati, is Uddhava, with a noble and enlightened intellect."

श्रीसुबोधिनी : कुलीनः सर्वकर्मसु प्रशस्तः। तत्रापि स्वगोत्रजः, तत्रापि महानिति प्रेषणे स्वरूपयोग्यता निरूपिता। दौत्यार्थं सहकारियोग्यतामाह मन्त्रोति। स हि मन्त्रं न प्रकाशयति। तर्ह्युचितमेव वदेन्नानुचितमिति भगवदुक्तमपि न वदेदतो गुह्यार्थं प्रेषणमयुक्तमित्याशङ्क्याह कृष्णस्य दयित इति। दयितोत्यन्तं प्रियः, यद्यनभिप्रेतधर्मवान् भवेत् तर्ह्यत्यन्तं प्रीतिविषयो न स्यात्, गुर्वादिरप्येतादृशो भवतीति पितृव्यत्वाच्च तथात्वे गुह्यं न वक्तव्यमित्याशङ्क्याह सखेति। भगवतः समानशीलव्यसनवान्। तथाप्यनीतिज्ञश्चेत् देशकालप्रकरणदिनिरपेक्षतया वदेत्, ततश्च यथार्थमपि भाषितं फलाय न भवेदित्यत आह बृहस्पतेः देवगुरोः शिष्य इति। नीतिस्तत्रैव (प्रतिष्ठिता) तिष्ठति। साक्षादिति न ग्रन्थद्वारा। साक्षादुद्धवो वा उत्सवात्मक, दूरे गतस्य

बन्धोः, पुनरागमनख्यापकः परम्परयोत्सवहेतुर्भवति अयं तु साक्षात्। एनं दृष्ट्वैव जानन्ति भगवद्दर्शनेनेव च सुखिता भवन्ति, तथापि यावदुक्ताग्रहणसामर्थ्यं मृग्यत इति तादृशो वक्तव्य इत्यत आह बुद्धिसत्तम इति। बुद्ध्यात्यन्तं सन्, बुद्धिमत्त्वेऽपि कार्यसिद्धौ स्वतोपि छायाया गोकुलवासिनां दुःखदूरीकरणसमर्थ इति तथोक्तम् ॥१॥ एवं दूतगुणानुक्त्वा तादृशे भगवन्नियोगमाह 'तमाहे'ति।

SRI SUBODHINI : He who is born in a noble family, he only can shine and become praiseworthy in the discharge of various kinds of actions/tasks. Of all these praiseworthy persons, if there is one, who has taken birth in the same "GOTRA" (lineage) as oneself, then he should be considered as an ideal messenger, even from the point of view of his own personal qualities. To be an "ideal" messenger, one has to be very cooperative by nature. This "deserving" quality was in Uddhava, as he was minister of the Yadava clan. Hence he will not give away any secret at any time to anybody and at any place! Having such exemplary qualities, this is the best type of a messenger, who will understand clearly what is to be told, will tell that much only, and will never exhibit anything improper! Is it then, that he will not divulge even the secret message, which our Lord wants him to deliver? Not at all. To remove this doubt it is said here, in this verse, that he was a beloved bosom loving friend of our Lord. If he was not a likeable righteous person, then there will not be any mutual love. But here Uddhava was very dear to our Lord. It would mean, that Uddhava has very righteous ideals, due to which, one can confide even secrets to him. There were also many other special features in Uddhava. He was a Guru, meaning, as a fatherly figure. Although usually a Guru is not told about secretive issues, being also a good friend, there was no danger in divulging secrets to him. Even as a friend, he

the people of Vraja. There were three types of people, to

was like our own Lord, a very sympathetic, kind and person of sterling character. Even after having all these qualities, if he were not in the know of rules of justice, then he will not be equipped with the required intelligence to speak adequately as per the time, place and the situation! In this event, even if he were to tell the actual truth, the result would be contrary, to what one aspired for! To remove this doubt only, it has been mentioned, that Uddhava was a disciple of the Guru of the celestial gods viz. Sage Brihaspati. Thus, he was aware of the “rules of Brihaspati justice”. He did not become intelligent by reading the rules written down by Brihaspati. But he had sat as a disciple, and learnt this system of justice and governance from Sage Brihaspati himself!

The name “Uddhava” denotes celebration of festivals and joyful events. Usually one celebrates when a long lost friend comes back home. But here, in the case of Uddhava he was “festival” by himself—meaning that he always brings bliss and joy with him and gives rise to bliss and “Ananda” to everyone. Everyone becomes happy on seeing him, and they treat seeing him, as though they were seeing the Lord Himself! Even with all these, he who tells secrets should have very capable messengers and Uddhava is hailed here as the “best of most intelligent persons” (BUDDHISATHAMAHA). He always comes out victorious in his work by completing the allotted tasks fully. He, by himself, and as the veritable “shadow” of our Lord was capable of removing the sorrow of the people of Vraja. Hence he is hailed as the “most intelligent”.

[LEKH: Uddhava is considered as the “shadow” of our Lord, hence he resembles our Lord. Uddhava is called as a “beloved”, as he is capable of giving very sacred secret Jnana. Hence, to give “Jnana” or spiritual

wisdom, our Lord sends His own most beloved friend, so that he can successfully complete the task given to him.]

In this way, after describing of the messenger to be sent, our Lord gave him the instructions.

तमाह भगवान् प्रेष्ठं भक्तमेकान्तिनं क्वचित् ।

गृहीत्वा पाणिना पाणिं प्रपन्नार्तिहरो हरिः ॥२॥

VERSE 2 MEANING: "Our Lord, who mitigates the sorrow of those who have surrendered to Him, caught hold, through His own hands, the hands of His matchless (and one-pointed) Bhaktha Uddhava, and told him as follows in a secluded place". (in private)

श्रीसुबोधिनी : तेन कार्यं सेत्स्यतीति ज्ञानार्थमत्यनुरोधेषु स्वगमनार्थं च प्रेष्ठोत्पन्नं प्रियः अतः स्वसमान इति प्रतिनिधित्वात्प्रेषणीयः। तथापि स्त्रीषु विक्रियां प्राप्स्यतीत्याशङ्क्याह भक्तमिति। स्त्रीकृतस्तथा भविष्यतीत्याशङ्क्याह एकान्तिनमिति। एकान्ते स्थातुं योग्यम्, उभयेषां विकारानालम्बनमिति, क्वचिदेकान्ते यत्र कोपि न पश्यति तत्र पाणिना पाणिं गृहीत्वा आहेति संबन्धः। एवं निर्बन्धेन कथने को हेतुस्तत्राह प्रपन्नार्तिहर इति। शरणागता गोकुलवासिनः, तेषामार्तिहर्तव्येति सहज एव धर्मस्तस्य तादृश इति न तद्धर्मपरित्यागः ॥२॥ भगवद्वाक्यान्याह चतुर्भिः 'गच्छोद्भवे'ति।

SRI SUBODHINI : Due to the sterling qualities of Uddhava, our Lord decided that the task, which the Lord has in His mind, will be definitely completed by him. Hence, with a view to give "Jnana" or spiritual wisdom, to the people of Vraja, who have attained the state of pure and total Bhakti to our Lord (POORNA 'FULL' NIRODHA), our Lord, due to his own inability to go over to Vraja, sent Uddhava, who was his bosom and beloved friend, and who is as good as Himself. Our Lord wanted to send his messenger - a male - but as it is possible that

the womenfolk in Vraja may be attracted to him - it is said, in this verse, the Uddhava was a “Bhaktha” (devotee). Being a devotee, there is no trace of desire or lust in him, as a devotee is supposed to have overcome these evil propensities. But women may be full of desire? Answering this it is said, the Uddhava was fit even to sit with women on his own, as he is called as “Ekantinaha” (one pointed devotion to our Lord). He is such a devotee, who deserves to sit among ladies, due to which, none will be tempted to have a desire of any sort.

Our Lord, in a secluded place, where none can see them, caught hold of Uddhava’s hands and began to tell him. Why did the Lord say to Uddhava with so much eagerness? For this, it is said, that our Lord always mitigates the sorrow of those who have surrendered to Him, completely. The people of Vraja had surrendered to Him fully, and the Lord thought that He should mitigate the sorrow of these people of Vraja, as mitigation of sorrow of His devotees is our Lord’s inherent and natural duty or Dharma. Our Lord never gives up this Dharma or duty.

Our Lord now tells Uddhava, in 4 verses, His “message”.

गच्छोद्धव व्रजं सौम्य पित्रोर्नौ प्रीतिमावह ।

गोपीनां मद्वियोगाधिं मत्सन्देशैर्विमोचय ॥३॥

VERSE 3 MEANING: “Oh! Uddhava! Oh one with the sweet nature! Please go to Vraja. Please make my parents happy. The Gopis are experiencing the sorrow of my separation from them. Please comfort them, and mitigate their sorrow through My message.”

‘प्रमाणं च प्रमेयं च उपपत्तिश्च बाधकम् ।

चत्वारोत्रैव वक्तव्या अन्यथा प्रेषणं न हि’ ॥१॥

KĀRIKA 1 Meaning: “The proof” (evidence), “the goal” (or the beloved Lord to be attained), “the reason” and “causing difficulties” - all these four have to be told here. If these are not told, sending (Uddhava) will be a waste.”

[(1) The first verse contains the “order” of our Lord viz. “go to Vraja” (VRAJAM GATCHCHA) - this “order” made by our Lord, is like the “orders” of the Holy Vedas - hence treated as “proof or “evidence” (PRAMANA).

(2) The second verse specifies, “They, whose minds are in Me”. (TA MANMANASKAHA) - describes the nature and characteristics of the Gopis’ mind. Hence, this symbolizes the “goal” or the “loved one - beloved” (PRAMEYA).

(3) The third verse specifies, “I am (sitting far away) (MAYITAH) - this is the main reason (HETU=reason) for sending Uddhava to Vraja.

(4) The fourth verse specifies “having placed their self (Ātma) in Me” (DHARAYANTHATI) - denotes that, if Uddhava was not sent, then there will be several difficulties/problems, as the Gopis are experiencing severe sorrow.]

श्रीसुबोधिनी : आदौ नियोगमाह हे उद्धव व्रजं गच्छ। सौम्येति सम्बोधनात्त्रान्यः प्रेषयितुमुचित इति सूचितम्। गत्वा कर्तव्यमाह पित्रोः यशोदानन्दयोः नौ आवयोः उभाभ्यां तस्मिन्नेव पितृत्वं स्थापितमिति तदुपपादितम्। अतो यथैव प्रीतिर्भवति अस्मादागमनेनेव तथा प्रीतिमावह, अयं प्रकटः सन्देशः। गुप्तमाह गोपीनां मद्द्वियोगाधिमिति। मम वियोगेन य आधिः मनःपीडा तां मत्सन्देशैः मत्पत्रलिखितैः तत्र प्रकटीकृतैः विमोचय,

आधिग्रस्तास्ताः यथा तद्ग्रासो गच्छति तथोपायं कुरु ॥३॥ ननु तासु को विशेष इत्याशङ्क्य तासां स्वरूपमाह अस्मत्कथने प्रमेयबलत्वेन 'ता मन्मनस्का' इति।

SRI SUBODHINI : In the first verse, the Lord gives an "order" (instruction) "Oh Uddhava, please go to Vraja". Uddhava is hailed as "SOWMYA" - to indicate that no one else can complete this task! What is to be done at Vraja? This is explained clearly by our Lord. "I have respected mother Yasodha and Nandagopa, as My parents, and hence please make them happy in the way they would (i.e. do such actions, which will make them happy). "They should feel so happy, as though I have personally met them". All these messages have to be given in the open. Now the Lord talked about the "secret" messages. "Due to the separation from Me, the Gopis have been experiencing severe sorrow and pain. Please remove and mitigate their pain, through the message contained in the letter. Their mind is full of sorrow. Please see that this sorrow is removed. Please take such actions, which are appropriate to see, that all of them become peaceful and free from the sorrow, caused by the separation from Me."

What is the "special" feature of these Gopis? What is their greatness? (That the Lord has to feel like this for them!) To bring out this, the Lord is telling to Uddhava, in the following verse, the greatness of the Gopis. "You will understand their real nature through My saying about them."

ता मन्मनस्का मत्प्राणा मदर्थे त्यक्तदैहिकाः ।

ये त्यक्तलोकधर्माश्च मदर्थे तान्निभर्म्यहम् ॥४॥

VERSE 4 MEANING: "Their mind is in Me. Their vital air (Prana) is also in Me; they have given up their

Dharma of bodily duties for My sake; they have given up the Dharma of this world and even of the Vedas for My sake; this is the real nature of the Gopis and I always protect them in every way (by all means)".

श्रीसुबोधिनी : प्राणिनामात्मा मदीय एव सर्वसाधारणः स च सिद्धत्वात्, ज्ञातेऽपि तथा नादरणीयः किन्तु देहेन्द्रियमनांस्यन्यपराण्येवोत्पत्तिशिष्टानि तानि चेन्मत्पराणि स्युस्तदा तत्सङ्घाता मदीया भवन्ति। तदाह 'मय्येव मनो यासां मय्येव प्राणा इन्द्रियाणि च मदर्थमेव जीवन्ति मय्येव सति जीवन्ति सर्वाणीन्द्रियाणि मद्विषयकमेव कुर्वन्ति, देहमपि मदर्थमेव कुर्वन्ती'त्येतदर्थमाह **मदर्थे त्यक्तदैहिका** इति। दैहिका हि देहोपयोगिनस्तेषु विद्यमानेषु न भगवदर्थमेव देहो भवेत्। अतस्ते त्यक्तव्याः। ननु तेषां त्यागे देहनिर्वाहो न भवेत् तत्राह **ये त्यक्तलोकधर्माश्च मदर्थे** इति। **त्यक्तः लोकधर्मो** वैदिकश्च यैः चकारात्सर्वे लौकिकधर्माः वेदैश्च परिगृहीताः, एतादृशानहं **बिभर्मि** यथा मद्भस्तिस्थितपदार्थः केनापि नोपहन्यते तथा त इत्यर्थः। अतस्तेषां न कोप्युपद्रवः किन्तु मद्भिरहः स संदेशैर्निराकर्तव्यः ॥४॥ ननु फलसाधकत्वात् भक्तिमार्गे विरह एव पुरुषार्थ इति किमिति निराक्रियते तत्राह '**मयि ता**' इति।

SRI SUBODHINI : "It is true, indeed that the Divine soul (Ātma) of all Beings is Mine only. Even after knowing and understanding this truth about Me, ordinary people do not see others with this attitude of respect and divinity at all - the reason being they consider themselves and all others as the "other" no sooner, they get a body, senses, mind and intellect. They consider themselves as different from everyone else. When they become loving to Me and seek Me, then they get to know Me really and also are blessed by Me, with a deep abiding loving relationship. All these Gopis have become eternally Mine - for My sake". Explaining this in a very clear manner, our Lord says that "The Gopis have their mind, vital air (Prana) and senses in Me". The purport is that "the Gopis

are living for My sake. They are living because, I am there - for My sake. They have made all their senses getting related to Me (i.e. their senses never ever forget Me - their senses never seek anything else than Me). They have made their bodies also as "Mine" i.e. for My sake. Hence, they have renounced all their own duties pertaining to their bodies, for My sake."

Till the consideration of doing duties by the bodies, remains in one's mind, as for oneself only (i.e. only for one's sake i.e. personal), these same functions, will not be consecrated for the sake of our Lord (i.e. these "bodily" functions will continue to be performed for the satisfaction of one's needs/desires only, and they will not be used for our Lord and for His pleasure, or for the fruition of His desires/objectives for the creation of the universe. Thus the mind will remain petty and confined to a very small personal purview, and never ever, the mind will be able to find the real purpose of one's life viz. to serve and please our Lord by doing His work or task).

In view of the above, it is indeed appropriate to give up one's "Dharma attached to the bodies", for the sake of our Lord! A doubt may arise (although no one should have this doubt at all) at to how, then, will their body be protected? "They, who have given up both their bodily desires and also their "Vedic" duties (desires and aspirations) for my sake, I protect them, provide for their welfare, in this way; How? Just like an object, which I am keeping in My hand will not be possible to be robbed or taken away by anyone or damage it! In other words I protect all of My people in such a way, through which they will never get any type of sorrow or pain. They have no other pain or sorrow except the deep, never ending, relentless sorrow or pain caused by their separa-

tion from Me. Hence Oh! Uddhava, please go to Vraja and remove this remaining one sorrow and pain in them also, caused through My separation."

[PRAKASH: The purport of our Lord telling that these Gopis had given up their "Vedic" Dharma also is that they did not want to attain (1) self-realization (ATMĀRĀMATWAM), (2) becoming the all-pervasive truth of Brahman. (These "supreme goals" are very difficult to attain and the Gopis did not want all these goals at all, as they considered service and loving, our Lord, as the most important goals of their lives!)

In the path of devotion, "separation" and feeling this heart-grinding sorrow and pain due to the "separation" (VIYOGA) is considered as the highest possible human "goal" (or Phalam). If this is the truth (i.e. they have all attained this highest status as true devotees of our Lord) then what was the necessity to remove this sorrow and pain, by sending the Lord's message, through Uddhava? This is answered by the following verse.

मयि ताः प्रेयसां प्रेष्ठे दूरस्थे गोकुलस्त्रियः ।

स्मरन्त्योऽङ्गं विमुह्यन्ति विरहौत्कण्ठ्यकातराः ॥५॥

VERSE 5 Meaning: "Oh friend! The blessed women of Gokulam regard Me as their most beloved (of all loved things/bings) and as I am sitting far away from them; they have all become pitiable and miserable due to this agony of separation from Me. They constantly become unconscious due to their remembrance of Me at all times!"

श्रीसुबोधिनी : ता विमुह्यन्ति क्षणे क्षणे मूर्च्छां प्राप्नुवन्ति कातरा दीनाश्च भवन्ति। प्राणरक्षा दैन्यं च दूरीकर्तव्यम्। ननु मूर्च्छायां को हेतुः ज्ञानस्य मानसव्यापारस्य वा घातकत्वाभावात्। प्राणघाते हि मूर्च्छा भवति तत्राह ता मयि दूरस्थे सति गोकुलस्त्रियः विचारचातुर्यादिरहिताः

प्रेयसामतिप्रियाणां सर्वेषामेव मध्ये प्रेष्ठेतिप्रिये प्राणादप्यधिकप्रिये दूरे विद्यमाने सति स्मरन्त्य एव विमुह्यन्ति। स्मरणमात्रमेव मूर्च्छाहेतुः। अङ्गेति सबोधनं तासु स्नेहात् तदर्थं प्रेषणीयेऽपि स्नेहसूचकम्। मरणमनेनैव भवत्यनेन नेति किञ्चिदुपपन्नमस्ति, यथा महाभयात्प्राणोत्क्रमणम्, अतिक्रूरदर्शनाच्च, यथा वा पुत्राद्यपगमश्रवणे तथा तासामपि प्राप्तिसंभावनारहिते मयि सति मत्स्मरणमात्रेणापि। न हि दृष्टेऽनुपपन्नं नाम। भगवत्प्राप्तिसंभावनाभावसहिता भगवत्स्मृतिः महाप्रहार इव मूर्च्छाहेतुः। प्रेष्ठत्वात्स्मरणमावश्यकम्, अतोऽचिकित्स्यदोषात् निरन्तरं मूर्च्छैव। किञ्च, पूर्वमनुभूतस्यार्थस्य साम्प्रतमभावो विरहः तेन तासामुत्कण्ठा महती अत औत्कण्ठ्येन कातरा दीनाश्च मत्स्मरणे मूर्च्छा मद्धर्मस्मरणे तु कातरत्वमिति उभयं मत्सन्देशो निवारयिष्यति ॥५॥ तर्ह्येवं मूर्च्छायां जीवने का प्रत्याशेत्याशङ्कयामाह धारयन्त्यतिकृच्छ्रेणेति।

SRI SUBODHINI : “They become unconscious every other second. They are all forlorn and in a pitiable state. I have to protect their “Prana” or lives. I have to remove their sorrow and grief. “Why do they become unconscious, at all times, why they lack that much spiritual wisdom or mental activity, which will threaten their lives? What is the reason for this state of their mind? Our Shri Mahaprabhuji explains this, by telling that these Gopis were very innocent and (not clever) unintelligent (from the worldly point of view) but their “beloved” (our Lord) who is considered by them as their highest love and their own best beloved, is now staying far away from them. “They consider Me, as more dear than their own lives. By just remembering Me only, they become unconscious”. The purport is that the reason for their becoming “unconscious” is My remembrance!

Our Lord has called Uddhava as His “Anga” (part - friend) - to denote that “To whom I am sending you to give this message of Mine, are very dear to me and they have My love in their hearts”. Due to this thought, our

Lord decides to send only his "friend" (SNEHI). That is why, our Lord has addressed Uddhava as His "friend" (ANGA). "Oh Uddhava! You are also My best friend. Hence sending you to Vraja is appropriate and necessary."

"Due to "Viraha" state (separation) when the Gopis get "unconscious" arising out of the remembrance of our Lord, due to which death may occur or not — there is no certainty for this, either way! Like through an intense fear or by seeing a very cruel person or act or by hearing about the death of one's own son, there is a possibility of death or not. In the same way, because I have not yet visited them, they may also die, although I am still alive. The contrary is also true".

The remembrance of our Lord acts like a big blow — as this happens only, when it becomes certain that one is not able to attain Him, or there is no chance left for attaining Him. Our Lord is a very dear beloved, and due to this, His remembrance will be always there. As the Gopis knew very well, that the Lord has not come and there was no way, through which, they can make Him come. Due to this helpless situation, they got into this "unconscious" state, continuously.

The experience of our Lord which was conferred on them, is not now present. This is the cause of this "separation" and the sorrow thereof. The women of Vraja had the divine experience of our Lord's Divine self. Due to this, they have great anxiety and intensity in feeling and this again caused inexplicable sorrow and grief. "Due to My remembrance, they become unconscious; they always remember My Divine Leelas; due to this get fear also — as I am not with them! My message will now mitigate both of these sorrow."

If they were getting "unconscious" so often, how can they have a desire to live? This answered in the next verse.

धारयन्त्यतिकृच्छ्रेण प्रायः प्राणन्कथञ्चन ।

प्रत्यागमनसन्देशैर्वल्लव्यो मे मदात्मिकाः ॥६॥

VERSE 6 Meaning: "These Gopikas, have consecrated their Divine self in Me and due to this, they are still keeping their lives with the ardent faith and great difficulty, being confident of receiving the message of My coming over and meeting them."

श्रीसुबोधिनी : अतिकष्टेन प्राणान् धारयन्ति। बह्व्यो मृता इति प्रायग्रहणम्। देहेन्द्रियान्तःकरणानि तु विकलान्येव प्राणान् केवलं धारयन्ति। तत्र का उपपत्तिरित्याशङ्कयामाह कथञ्चिदिति। न काप्युपपत्तिः प्रसिद्धा। वस्तुतस्तु मरणमेवोचितम्। जीवनमस्तीति किञ्चित्साधनं परिकल्प्यते अप्रसिद्ध-त्वात्कथञ्चिदित्युक्तम्। प्रमेयबलेनेति। भगवदिच्छयेति जीवनमात्रम्। प्रमेयबलस्यापि दुःखदूरीकरणे न सामर्थ्यम् किन्तु धारणात्मकं भूत्वा कथञ्चिद्धारयति। तर्हि सन्देशेन किं कर्तव्यं तत्राह प्रत्यागमनसन्देशैरिति। भगवान् प्रत्यागमिष्यतीति यो ममैव सन्देशः आयास्य इति तज्जीवने साधनं तत् कालेन जीर्णं चेत् मरणमेवेति तदर्थमुपायान्तरं कर्तव्यम्। स उपायः, पत्रे स्पष्टो भविष्यतीति भावः। ननु स्त्रीणां स्थाने तत्रापि गुह्यसन्देशे कथं पुरुषाः प्रेष्यन्ते तत्राह-वल्लव्यो मे इति। त्वयि न सन्देशः ताः पुनः मे मदोयाः न हि मदीयानामन्यत्र मनो भवति, मत्सम्बन्धस्यैव तथा सामर्थ्यात्। वल्लवीपदेन चैतज् ज्ञापयति वल्लवानां गोपानां स्त्रियः अहोरात्रं च गोपाः स्त्रीणां वलयप्राया इति ता आवेष्ट्यैव तिष्ठन्तीत्यतिकामुकाः नित्यं श्रीसुखदातारस्तादृशानामपि स्त्रियो भूत्वा तान्परित्यज्य मत्पराश्चेदन्यस्मिन् शङ्कैव नोदेति। ननु ममैव यदि तास्वन्यथाबुद्धिर्भवेत् तदा का गतिरित्याशङ्कयामाह मदात्मिका इति। अहमेवात्मा यासां मत्स्वरूपास्ता अतस्तव तासु मदबुद्धिरेव भविष्यतीति न काचिच्चिन्तेत्यर्थः ॥६॥ एवमुपपत्तिपूर्वकं ब्रजगमनार्थमाज्ञप्तस्तथा कृतवानित्याह इत्युक्तं इति।

SRI SUBODHINI : The Lord has used the word

“Prayaha” (perhaps) to denote that “Many have already died due to the sorrow of separation from Me”. The rest are holding on to their lives, somehow! Their bodies, sense and inner-minds are in fear. What can be done to protect them? Which strategy will work? Perhaps “death” of this body may be the most appropriate remedy for such a desperate situation! If there is “life” only, something can be done, somehow! That is why, our Lord has used the word “somehow” (Kathanjana). In other words, due to the grace of our Lord, as their “beloved” (PRAMEYA) or due to the will and grace of our Lord, only, somehow, these Gopikas are holding on to their lives. Their sorrow cannot be removed through the power of their treating our Lord as their “beloved”. These Gopikas are keeping their lives, as their beloved Lord is existing and alive in this world, i.e. for His sake, they are keeping their lives, with great difficulty.

It this is the actual situation, what will be the result of sending a message to them? “the Lord will come” — this much of my very short message will save their lives. “If this message is told, then there will be certain death of these Gopikas. Hence, to ensure that this disaster of their death does not happen, the Lord decided to employ a new method. This method will become clear in a letter — in other words, after reading My letter, they will understand my plan, through which their sorrow will be ended, and also will ensure the protection of their lives.”

Another issue arises now. How can a “male” person be sent to give a very loving secret message to these Gopikas? Answering this, it is said that, “these Gopikas are Mine only. Oh! Uddhava! I do not have any doubts about you at all! As they are Mine and Mine only, their mind will not go to any other person or object at any time!

Anyone who gets related to Me gets this one-pointed love and attachment to me only". This is the capacity and power of being related to Me! These Gopikas, who are Mine, belong to the Gopas. The Gopas are very possessive persons, full of intense desires, due to which, they protect their ladies in such a way, from all the four sides, day in and day out, like a bangle! They are very eager to have the company of their Gopikas always. These Gopikas have given up even these gopas, and have come to Me. Hence these Gopikas will never ever express a desire to go to someone else at any time! Even a doubt like this cannot arise. If My own intellect changes, in respect of them (i.e. I forget them) what will happen to Me? Answering this our Lord says, "these Gopikas have Me as their Ātma or Divine self. They are My own forms only. Hence they will have my thoughts and ideas only. They will always see My Divine form only at all times, in you. Hence, although you are a male, your going to Vraja is not a problem at all."

In this way, our Lord told Uddhava to go to Vraja with proper and appropriate words, so that Uddhava can attain the "goal" and "results", which the Lord has desired. Uddhava did what was told to him. this is explained in the next verse.

श्रीशुक उवाच—

इत्युक्त उद्धवो राजन्सन्देशं भर्तुरादृतः ।

आदाय रथमारुह्य प्रययौ नन्दगोकुलम् ॥७॥

VERSE 7 Meaning: "Shri Sukadeva said, "Oh! King! Our Lord told Uddhava like this. Uddhava respected our Lord's "order" and, having got on to a chariot, started to proceed towards Nandagopa's Gokulam."

श्रीसुबोधिनी : राजत्रिति। ईश्वराज्ञा सेवकैरवश्यं कर्तव्येति ज्ञापनार्थम्। स हि उत्सवात्मकः यत्रैव गच्छति तत्रैवोत्सवः। भर्ता हिस्वामी, अनेन पातित्रत्यं तस्योक्तम्, तेन निन्दास्तुतिः लोकातिक्रमः परलोकादिबाधो वा सर्वमविगणय्य भर्तुः सन्देशमेवादाय नन्दस्य गोकुलं प्रययौ। तत्राप्यादरपूर्वकं परमपुरुषार्थं प्राप्त इव, भगवत्स्मरणेन मार्गे वैकल्ये गमनं बाधितं भविष्यतीति रथेन प्रययौ ॥७॥ गमनदिवसे सन्देशो वक्तुमशक्य इति आदौ नन्दश्च वक्तव्य इति स्मारकेण तासां विरहोधिको भविष्यतीति सन्ध्यायां गत इत्याह प्राप्त इति।

SRI SUBODHINI : Shri Sukadeva has addressed the king as “Oh King!” — to denote that the servants and devotees of our Lord should always respect and implement the orders of our Lord! the name “Uddhav” is of the form of a “grand festival” (UTSAVA), and makes everyone forget everything and gives them, great joy and bliss. Wherever he goes, there, there will be the celebration of a festival. The Lord is called as “Bhartha” (protector) — husband also — denoting the one-pointed “love” which Uddhava has for our Lord (like a chaste wife will have for her husband). It is also said that Uddhava did not bother about any possible condemnation, derision (ASTUTI), breaking of the “worldly way of doing things”, and the difficulties to be confronted in the other world (PARALOKA).

[LEKH; These 4 types of wrong attitudes can be developed by the people for Uddhava undertaking to do this messenger's job.

(1)Condemnation: Although, he was himself a great person, to act as a messenger was inappropriate for Uddhava (degrading).

(2)Derision: This is not good for, Uddhava to do — this “derisive” (ASTUTI) attitude.

(3) Breaking the “worldly rules”: “Uddhava is also like his Master and Lord only” — this sort of people’s attitude.

(4) Difficulty in the other world: When the people begin to see “blemish” in our Lord, to hear them, will affect the prospects of reaching the other world, and also create difficulties in one’s own spiritual path of Bhakti.

All these thoughts, Uddhava did not bring into focus, as our Lord is the Master and implicitly obeying our Lord’s orders, Uddhava went to Gokulam. This is the full meaning of the word “Bhartha” (Lord — Protector — Master — husband) used in this verse.]

Uddhava went with so much respect and bliss, like someone who has just attained his highest goal in life! He went in a chariot, so that he can reach Gokulam safely — as he was in ecstasy, due to the remembrance of our Lord and he may lose his way, due to this self-forgetfulness.

On the day he reaches Gokulam, to give our Lord’s message is impossible. Moreover the message to Nandagopa would be given at first and without fail. “Nandagopa will be in great sorrow, because of remembering our Lord” — so thought Uddhava. Hence he reached Gokulam in the “Sandhya” time (evening).

प्राप्तो नन्दव्रजं श्रीमान्निम्लोचति विभावसौ ।

छन्नयानः निविशतां पशूनां खुररेणुभिः ॥८॥

VERSE 8 Meaning: “On the onset of the setting sun (dusk), Uddhava arrived at the Vraja of Nandagopa. At that time, his chariot was fully covered by the dust, which got raised due to the walking of cows, behind his chariot.”

श्रीसुबोधिनी : नन्दस्यैव व्रजं गतः, विशेषाकारेण कालस्य तथात्वात् अतिथिप्रकारेण गमनमाशङ्क्य निराकरोति श्रीमानिति सर्वसम्पत्तियुक्तः।

विभावसौ सूर्ये निम्लोचति अस्तं गच्छति सति, विशेषेण भाः कान्तिरेव धनं यस्येति योगप्राधान्यात् सूर्यवाचकोग्निवाचकश्च। अनेन सर्वेषां लौकिकवैदिककर्मणि वैयाख्यात् स्वाज्ञानं सूचितम्। किञ्च। निविशतां पशूनां खुररेणुभिश्छन्नयानः आछन्नरथः। प्रवेशे पशूनां वेगो भवति ॥८॥

भगवद्रहितत्वात् पञ्चधा वर्णयति गोकुलम्। ऐश्वर्यरहिता अन्ये गुणाः सन्ति, वीर्यं कामे प्रतिष्ठितमिति। तत्र पशूनां कामलीलामाह वासितार्थ इति।

SRI SUBODHINI : Uddhava reached Nandagopa's Vraja. As the time was very special (please see explanation below), there arose a doubt, that a guest has indeed come to visit Nandagopa. But as Uddhava did not look like a guest, he has been termed in this verse as "Sriman"—to denote, that the one, who had just come, is a person of considerable wealth and nobility. Uddhava had dressed himself with beautiful dresses and ornaments. He reached Vraja, when the sun had just set (at dusk). The word "VIBHAVASU" literally means the brilliance which is due to the possession of a special wealth/object. From this meaning, we can interpret that the reference is made to the "sun" or the "fire". From this, we can easily understand, that the people of Gokulam were involved, at that time, in their respective "Vedic" or "worldly" activities. Uddhava says now that "none have come to know about my arrival, as I have come at this time of the day. They also have not understood my coming as my chariot was unseeable due to it being fully covered by the dust of Vraja, which was raised by the feet of walking cows." The cows and other cattle, when they return to Vraja, come very fast, eagerly, and due to this, the dust of Vraja gets raised with a great force and density, and hence this chariot was fully enveloped by this dust.

[It was appropriate that Uddhava reached Gokulam during the “Sandhya” time, as Uddhava will not meet the Gopis as our Lord will be seeing them at that time — LEKH.]

The “special form of time” referred to in this verse denotes that during this time, our Lord will visit vraja — PRAKASH.

During the “sunset” time, everyone is busy catching up with their own tasks. The word “VIBHAVASU” may denote the performance of “fire worship” (AGNIHOTRA) being done at Vraja. — LEKH.]

At Vraja, there were all the other 5 Divine attributes of our Lord present, except the Divine attribute of “opulence” (AISHWARYAM). Hence, Golulam is being described in 5 ways. Our Lord’s Divine quality of “Veerya” (courage) is stationed in “desire” (KAMA). Hence the “desire” of the cattle at Vraja is being described.

वासितार्थेऽभियुद्धयद्भिर्नादितं शुष्मिभिवृषैः ।

धावन्तीभिश्च वास्राभिरूधोभारैः स्ववत्सकान् ॥९॥

इतस्ततो विलङ्घ्यद्भिर्गोवत्सैर्मण्डितं सितैः ।

गोदोहशब्दाभिरवं वेणूनां निःस्वनेन च ॥१०॥

VERSE 9 and 10 Meaning: “The bulls were fighting, making huge noise for the sake of cows, which were in heat. The cows, whose udders were filled up with milk, being unable to walk faster, went in search of their calves and not able to spot them, were running here and there! Vraja now shone brilliantly by the jumping white calves, in fun and frolic, by the milking of the cows and also the playing of the flute.”

श्रीसुबोधिनी : शुष्मिभिर्मत्तवृषैर्नादितम्। तेन पितरोऽपि तृप्यन्तीति प्रसिद्धिः। स च नादो जयपूर्वक इति वक्तुं युद्धमाह युद्धयद्भिरिति। वासिता भोगयोग्या गौः यथा ऋतुकाले स्त्री, सा विरलैव भवतीति तदर्थं बहवो वृषा युद्धं कुर्वन्ति। वृषभाणामुक्त्वा गवामाह धावन्तीभिरिति। वास्राः सद्यःप्रसूता धेनवः सवत्साः ताः पुनः इतस्ततो धावन्ति वत्सादर्शनात्। अथवा वास्राभिर्धेनुभिश्च नादितं ऊधसो भारेण धावनमशक्यमिति, तथापि धावनं प्रेमाधिक्यात्, तद्वीर्यमेव स्त्रीपुरुषैर्निरूपितम्। सवत्सकानन्यान् स्थूलान्विलङ्घ्यद्भिः गोवत्सैर्विशेषेण लङ्घ्यद्भिर्मण्डितम्, वत्सकान् प्रति धावद्भिर्धेनुभिर्मण्डितम्, तानेव विलङ्घ्यद्भिः गोवत्सैश्च मण्डितम्। इतस्तत इति श्रीवर्णनम्, श्वेतगोवत्सैः शोभातिशयो भवतीति, गोदोहशब्देन अभितो रवो यत्र। वेणूनां निःस्वनेन च मण्डितम्, स्वरूपतः शोभा धनं श्रीकार्यं च वीणादिवादनवद् वेणुवादनमपि श्रीकार्यमेव। चकाराद्वीणादिवाद्यान्यपि ॥९-१०॥

SRI SUBODHINI : The irrepressible bulls were making huge noise, and it is said that the "Pitrus" (one's forefathers) become happy on hearing such sounds. This noise is a sound of victory and they were fighting against each other. Like conjugal relations are encouraged during certain days of the month, for a husband and wife, here also many of the cows were in heat, and the bulls being far more in number, a fight ensued among them. The cows who had just given birth to the calves were eagerly searching for their calves. On not seeing them, these cows were running here and there, while making noises. Thus entire Vraja was filled up with great many different types of sounds. The cows were filled with milk, in the udders and due to this, they could not run fast. But the love for their calves made them run with great difficulty. In this verse, our Lord's Divine quality of "VEERYA" (courage) is described, through the description of the "male and female" species of the cattle.

The white calves were running very fast to very many other places also, and the entire Vraja was seen as very brilliant through these calves, and the running cattle in search of their calves.

This description of the "brilliance" in Vraja denotes the Divine quality of "Shri" (wealth—auspiciousness—brilliance) of our Lord. The "white" colour of the calves made the situation more brilliant. From all sides at Vraja, the sound of milking of the cows was heard, and the sweet sound of playing of flute was heard, as coming from "unseen" quarters! All this added to the brilliance of Vraja. Whatever brilliance was seen in Vraja (in the outside), the same was caused by our Lord's Divine quality of "Shri" or wealth. The playing of musical instrument such as "Veena" and "Venu" (flute) is also caused by our Lord's Divine attribute of "Shri". The word "cha" (and) used here, denotes to the playing of other instruments, such as Veena and others, which added more "brilliance" at Vraja!

गायन्तीभिश्च कर्माणि शुभानि बलकृष्णयोः ।

स्वलङ्कृताभिर्गोपीभिर्गोपैश्च सुविराजितम् ॥११॥

VERSE 11 Meaning: "Gopis, who were dressed in beautiful clothes and brilliant ornaments and the Gopas, sang the auspicious Divine stories and Leelas of our Lord Shri Krishna and Shri Balarama, through which also, Gokulam began to be seen as very brilliant."

श्रीसुबोधिनी : गायन्तीभिश्चेति। बलकृष्णयोः शुभानि कौतुकलीलाकर्माणि, गोकुलवासिनामुत्सवनिरूपणार्थं कर्मणां शुभत्वं निरूपितम्, त्यक्त्वा गत इत्यपि कर्म भवति, तथापि स्वस्य हितकरं न भवति तद्व्यावृत्त्यर्थं वा, गानं च यशोरूपं स्त्रियश्चेद्गायन्ति। अन्यथा

वर्णयति, स्वलङ्कृताभिः गोपीभिः गोपैश्च स्वलङ्कृतैः सुष्ठुविराजितमिति
॥११॥ ज्ञानार्थं धर्ममाह प्रवृत्तिस्वभावमेव ज्ञानं उपयोगीति, अग्न्यर्कातिथीति।

SRI SUBODHINI : All the Divine Leelas enacted by our Lord Shri Krishna and Shri Balarama are all auspicious and sacred—as all of their Divine Leelas conferred great bliss and joy on the people of Vraja. Our Lord left Gokulam and went to Mathura. This also is an act of our Lord. Although this “going away” created sorrow and grief due to “Viraha” (separation). But when this “act” of our Lord leaving them and going away to Mathura is sung by the Gopis, the same singing confers the highest bliss, and this represents the Divine attribute of our Lord viz. “Yash” or fame. If the Gopis do not sing this, this singing by others becomes “Dharmaroopa” (an act of righteousness) as singing our Lord’s names and Divine Leelas, is one of the spiritual practices, as ordered by the Holy scriptures. The Gopas and the Gopis were singing the Divine qualities and Leelas of our Lord and Shri Balarama. In what way, were they singing? They were singing the glory after dressing themselves in beautiful clothes, and brilliant ornaments, and with great and intense love for our Lord. In this manner, in 5 ways, the entire Gokulam was looking very brilliant and at this time, Uddhava came to Vraja, with the message from the Lord.

[**LEKH:** In Gokulam, our Lord is resplendent in the heart of everyone. Hence our Lord’s Divine quality of “opulence” is not present openly.]

“Dharma” or “righteousness” is very important for the attainment of spiritual wisdom or Jnana. But that spiritual wisdom only is useful, which is put into practice in everyday action. This is explained in this verse.

अग्न्यर्कातिथिगोविप्रपितृदेवार्चनान्वितैः ।

धूपदीपैश्च माल्यैश्च गोपावासैर्मनोरमम् ॥१२॥

VERSE 12 Meaning: "At Gokulam, the fire, the sun, the guest, the cows, the Brahmins, the ancestors and the celestial deities were being reverentially worshipped and the houses of the Gopas were looking very beautiful due to the fragrance from Dhoop (incense), lamps and garlands."

श्रीसुबोधिनी : अग्नयः अग्निहोत्रादिना पूज्यन्ते। अर्कः सन्ध्यावन्दनादिभिः, अतिथयः पूज्यन्त एव, गावो व्रतादौ दाने च, तथा विप्राः पितृऋणां देवतानां च नैमित्तिके अर्चनम्, अनेन श्रौतः स्मार्तश्च धर्मस्तत्र वर्तत इति निरूपितम्, देवता हविर्मन्त्राश्च श्रौते निरूपिताः। पितरो देवा स्मार्ते श्राद्धे होमेच। तान्त्रिकधर्मोपि तत्र वर्तत इति ज्ञापयितुमाह धूपदीपैश्च माल्यैश्चेति, अर्चनायामन्वितैर्धूपादिभिर्विराजितं मनोहरं वा, ब्रजस्य गृहाः सुन्दरा न भविष्यन्तीति धर्मप्रस्तावे आधारत्वेन निरूपितम्। गोपानामावासैरुत्तमगृहैः मनोरमं सर्वेषामेव मनोरतिजनकम् ॥१२॥ वैराग्यं निरूपयन् गृहे उद्वेगे बहिर्निर्गतस्य महत्सौख्यं तत्रेति वदन् आह सर्वतः पुष्पितवनमिति।

SRI SUBODHINI : Through "Agnihotra" the celestial god of fire was worshipped. Through "Sandhyavandhan", the sun God and other deities are worshipped. The guests are being looked after. During the observance of various vows and while doing charity, the cows are worshipped. In this way, the Brahmins were also worshipped. The ancestors and the celestial deities are worshipped only, when there is a special occasion. From this we have to realize that both the types of "Karmas" (Kriya = action) of "Srouta" and "Smārtha" traditions (Vedic and Loukik) were being done properly in Gokulam viz the worship of celestial deities, the offering of "HAVI" (obla-

tion) to fire and the chanting of the Manthras and the "Vedic" rituals (Srouta). The worship of ancestors, Havan (sacrifice) for propitiating the celestial deities (like Sraadha etc.) come under the purview of "Smārtha" Karmas. In Gokulam, even the rituals relating to "Tantha" were practiced, which are referred to here, with the description of using incense, lamps, flowers etc. All these types of observances, worship and rituals made the houses of Gopas, very beautiful and auspicious. Ordinarily the houses of cowherds are not beautiful, but due to the prevalence of all these "Dharmik" ceremonies and practices, these cowherds' houses also became very pleasing to the minds of everyone.

Now, referring to the Lord's Divine attribute of "detachment" (VAIRAGYAM), it is said that, although one may feel very agitated inside these dwellings, but once they come out of their homes, they attain great bliss and joy. This is described below.

सर्वतः पुष्पितवनं द्विजालिकुलनादितम् ।

हंसकारण्डवाकीर्णैः पद्मखण्डैश्च मण्डितम् ॥१३॥

VERSE 13 Meaning: "On all the four sides, there were blossomed beautiful variety of flowers; there were forests, where birds were making sweet sounds; the bees were humming; in the forest of lotus flowers, swans and Karandava birds have enveloped the entire area. All these added to the beauty and brilliance of this place."

श्रीसुबोधिनी : सर्वतः पुष्पितानि वनानि यत्र। अत्र वनशब्देन उपवनप्रायाणि वनानि जलानि चोच्यन्ते। पुष्पाणामत्युत्कृष्टत्वाय तद्गन्धरसाभिज्ञानिरूपयति द्विजानामलीनां च कुलैर्नादितमिति, जलस्थानामुत्कर्षं वक्तुं विशेषमाह हंसैः कारण्डवैराकीर्णमिति। मुख्यानि पद्मानीति पद्मखण्डैः पद्मसमूहैः मण्डितमिति ॥१३॥ एवं व्रजं वर्णयित्वा

तादृशे गतस्य पूजादिकमाह तमागतमिति।

SRI SUBODHINI : There are several bowers of fragrant flowers on all the sides. Here the reference to "forest" (VANA) is made for small compact bower-like forests with lakes etc. The flowers of these forests were fragrant and beautiful. The birds have come there, making continuous noise, as they are fully aware of the Rasa or relish of these forests. The bees were humming in ecstasy. With a view to point out the beauty of the lakes, it is said that both the swans and the Karandava birds had come in large numbers and had occupied the entire area; especially there was a forest of lotus flowers and through these, the entire place was seen with indescribable brilliance and matchless beauty.

In this way, the description of Vraja has been made. Uddhava was received warmly, and he was welcomed with honour and respect. This is described in these verses.

तमागतं समागम्य कृष्णस्यानुचरं प्रियम् ।

नन्दः प्रीतः परिष्वज्य वासुदेवधियार्चयत् ॥१४॥

भोजितं परमान्नेन संविष्टं कशिपौ सुखम् ।

गतश्रमं पर्यपृच्छत् पादसंवाहनादिभिः ॥१५॥

VERSE 14 and 15 Meaning: "Nandagopa saw the coming of Uddhava, the bosom friend of Shri Krishna. He came to him, and with a pleasing mind embraced Uddhava. He then worshipped Uddhava, with the mental Bhāva (attitude) that Vaasudeva Himself came to his home! Uddhava was served with delectable food, and then was comfortably seated. His legs were massaged with a view to remove his tiredness. After this Nandagopa asked him."

श्रीसुबोधिनी : सम्यगासाद्याग्रे गत्वा। तत्र हेतुद्वयं कृष्णस्यानुचरम्।

पूर्वमपि प्रियमिति। अतो नन्दः आगमनेनैव प्रीतः अनेन स्वशेषत्वमुक्तम्। परिष्वज्येति स्वसमानत्वम्। वासुदेवधिया भगवत्सेवके भगवद्बुद्धिः कर्तव्येति तद्बुद्ध्या अर्चयति 'यो यच्छ्रद्धः स एव स' इति वाक्यात् ॥१४॥

विजातीयत्वात् परमात्रेण पायसेन भोजनमिति केचित्, वस्तुतस्तत्कृष्टेनात्रेण। ततः कशिपौ पल्यङ्गे तूलिकायां सुखमुपविष्टमित्युपलक्षणतया राजोपचारा निरूपिताः। ततो गत श्रमं स्वयमन्येन वा पादसंवाहनादिभिः कुशलं पर्यपृच्छत् तस्य तु कुशलं स्वामिकुशलेनैवेति भगवन्तं पृच्छन् आदौ स्वमित्रं वसुदेवं पृच्छति, परिशब्दार्थः ॥१५॥ तदेवाह कञ्चिदङ्गेति।

SRI SUBODHINI : When Nandagopa saw Uddhava coming, with a view to welcome, Nandagopa went rear to him. There were two reasons for this. Firstly Uddhava was a devotee or a Sevak of our Lord Shri Krishna, and secondly Uddhava also was a bosom friend of our Lord. Hence, Nandagopa expressed his great joy at Uddhava's visit, and his cheerfulness indicated, that Nandagopa felt that Uddhava had come to visit him. Due to these feelings of "oneness", Nandagopa embraced Uddhava. He began to worship him with the thought of doing worship to "Vaasudeva" (Shri Krishna). Why? It is necessary to treat our Lord's devotees, same as our Lord only, or we should treat them; as though the Lord Himself has come. Nandagopa understood clearly this scriptural injunction. As told in the Gita, "He who keeps discipline (Sradha) in a deity or our Lord, in the same way he attains the same deity or the Lord" (YO YASCHRADHAHASA EVA SAHA). In view of this, Nandagopa saw our Lord Shri Krishna in Uddhava, and due to the grace of our Lord, Uddhava became Shri Krishna only. Then His worship was done.

After the worship, Uddhava was fed with delectable dishes. Some people say, that Uddhava was of a higher caste viz. the warrior class (Kshatriya), and Nandagopa belonged to the "Vaisya" (business) community, and due to this, Nandagopa offered Uddhava only those dishes made out of milk! Later Uddhava sat on a comfortable couch and in this way, Nandagopa had treated Uddhava, befitting a king! Afterwards Uddhava's feet were massaged by either Nandagopa or through others, and in this way Uddhava's tiredness was removed. Later they asked each other about their respective welfare. Before asking for the welfare of our Lord, Nandagopa asks regarding the wellbeing of Vasudeva. The word "PARI" used here denotes that Nandagopa asked the welfare of everyone at Mathura.

Nandagopa is asking for the welfare of Shri Vasudeva through this verse.

कच्चिदङ्ग महाभाग सखा नः शूरनन्दनः ।

आस्ते कुशल्यपत्याद्यैर्युक्तो मुक्तः सुहृद्भितः ॥१६॥

VERSE 16 Meaning: "Oh my beloved friend! Oh most lucky and auspicious one! Vasudeva, who is my friend and son of King Sūrasena is living in Mathura. Is he free from the prison and is he happy along with his family members, and with his son?"

श्रीसुबोधिनी : हे अङ्ग परमस्निग्ध भगवद्भक्तत्वात् महाभाग नः सखा शूरस्य नन्दनः वसुदेव अपत्याद्यैर्युक्तः बन्धनान्मुक्तः सुहृद्भिश्च वृतः कुशल्यास्त इति। अनेन रोहिण्याद्यास्तत्रैव गता इति ज्ञापितम्। अन्यतोपि समागताः पुत्रादयश्चेत्यपि पृष्ठम्। स्वस्य सखित्वेन पुत्रस्थापनकन्यानयनादिभिः वैमनस्यं परिहृतं परमानन्दः प्रापित इति। शूरनन्दन इति पितृनाम्ना तस्य स्वतो महत्वमुक्तम्। मुक्त इत्यनुवादोपि सर्वचिन्ताव्यावृत्त्यर्थः ॥१६॥ अतः परं भगवत्कुशलं पृच्छन् आदौ प्रातीतिकं दोषं परिहरति दिष्ट्या कंस इति।

SRI SUBODHINI : “Oh Uddhava! You are a beloved friend of Shri Krishna! You are also a great Bhaktha (devotee) of our Lord! Hence you are very lucky indeed! Please tell me whether my good friend, Vasudeva, Sūrasena’s son, has got out of his prison, and is he happy with his son and other members of his family? The reference here is made for mother Rohini and others, who has gone from Gokulam to Mathura. From various other places also children and other relatives of Vasudeva had come back to Mathura. Nandagopa is asking for their welfare also. “Vasudeva is my friend, and he was so kind to keep his son here and took away his daughter from here. In this way, he removed my anxieties and worries and gave me unlimited bliss”. (As our Lord was in Vraja during His most formative years). Vasudeva is the son of Sūrasena due to his kinship also, there is a lot of glory! Telling that “he has got out of bondage” (prison) — is to denote, that he wants to be relieved of this anxiety, about Vasudeva too.

After this, with a view to ask the welfare of our Lord, in the first instance, Nandagopa recants the various difficulties all of them have encountered in the past, and also with a view to mitigate all the “blemish” that may arise, through this verse.

दिष्ट्या कंसो हतः पापः सानुगः स्वेन पाप्मना ।

साधूनां धर्मशीलानां यदूनां द्वेष्टि यः सदा ॥१७॥

VERSE 17 Meaning: “It is indeed an act of great relief and satisfaction for all of us, that the sinner Kamsa has perished by himself along with his brothers, - as he was keeping “enmity” with the righteous and noble Yadava people.”

श्रीसुबोधिनी : कंसो यो हतः सानुगो भ्रातृसहितः तद्विष्ट्या, आमयरूप इत्यशक्य इति च इन्द्रादीनामप्यशक्य इति। मातुलो भगवता हत इति। तदर्थमाह स्वेन पाप्मना हत इति। भगवतापि मारणपक्षे दोषाभावाय पाप इति। तस्योत्कटं पापमाह साधूनां धर्मशीलानां, यदूनां द्वेष्टीति। षष्ठ्या तत्सम्बन्धि सर्वमेव द्वेष्टीति निरूपितम्। साधूनामिति ज्ञानमार्गात्कर्षः धर्मशीलानामिति कर्ममार्गं, यदूनामिति भक्तौ, अतः सन्मार्गमात्र एव तस्य द्वेष्य इति उत्कटं पापं तद्वधश्च युक्त एवेति निरूपितम्। कार्यवशात् कादाचित्को द्वेषः नात्यन्तं विगीत इति सदेति। ॥१७॥ एवं दोषं परिहृत्य भगवद्गुणान्नवभिर्वक्तुं तस्य भक्तरक्षा तद्गुणानामाधिक्यं पराक्रमाश्चोच्यन्ते। एवं सति दशभिर्गुणातीतेन सह कुशलमुक्तं भवति। तत्र प्रथमं अस्माभिर्निरन्तरं स्मर्यते तत्स्मारकाणां बहूनां विद्यमानत्वात्तथापि किं स स्मरति न वेति स्मारकाभावात् पृच्छति अपीति।

SRI SUBODHINI : It is indeed a great relief for everyone that Kamsa was killed along with his brothers. He was like a dangerous disease, and was very difficult to be controlled or eliminated. Even Indra and others could not destroy him. Our Lord killed his uncle Kamsa. But in reality he was killed by his own sins only. That no "blemish" should attach to our Lord for this killing of his own "uncle" — that in the verse the word "sinner" is used to particularly emphasize that Kamsa died due to his own sins only. Our Lord was only a "cause", for the death of Kamsa, like in the saying "That a crow sat and the palm fruit fell"! He was a cruel and gruesome sinner, - as he was a sworn enemy of the noble, good and the righteous Yadava people. In other words, he was the enemy of spiritual wisdom (Jnana), Karma (good action and Dharma (righteousness)). The word "Sadhu" is used to denote those, who were followers of the path of spiritual wisdom or Jnana, and also to denote its glory. He hated even these people too! The word "Yadu" is used to denote the glory

of Bhakti, and also to say, that he was a sworn enemy of all devotees also. In this way, he was a bitter enemy of all the good and noble paths of a righteous life. Being a cruel sinner, his death was appropriate. It is acceptable, that at some time, someone is carrying some enmity against someone. But Kamsa was always hating all that is good in one's life i.e. he hated all the good harmonious people and paths.

After mitigating all these "blemish", the protection of our Lord's devotees, the glory and greatness of the Divine virtues (qualities) and the remarkable valour etc. are being described in the next 9 verses. Through one verse, the mitigation of "blemish" has been explained. In this way, through 10 verses, the "Gunatita" (the one who has gone beyond the 3 Gunas) and the welfare thereof have been described. Firstly it is said that, "We remember always, as here, there are many who remember the Lord always. Does he remember us or not?— Perhaps no - as there is no one there, who will make Him remember us!" Hence Nandagopa asks through this verse.

अपि स्मरति नः कृष्णो मातरं सुहृदः सखीन् ।

गोपान्त्रजं चात्मनाथं गावो वृन्दावनं गिरिम् ॥१८॥

VERSE 18 Meaning: "Is our Lord Shri Krishna remembering us at any time? Does He remember also His mother, friends, well-wishers, Gopas, whose "Lord" or "Master" (NATHA) He is? Does He also in the same way, remember Vraja, the cows, the Brindavan forest and the Govardhana mountain?"

श्रीसुबोधिनी : अपि सम्भावनायाम् नः अस्मान्। कृष्णेति स्नेहेन नामग्रहणम्। स्मारकाभावात् कथं स्मरणमित्याशङ्क्य सम्बन्धानाह मातरमिति। आदिपदैश्चिन्तात्र संस्कारोद्बोधिका निरूपिता। मातरं यशोदाम्, नः इति

पूर्वं स्वात्मानमुक्तवान्, बहुवचनं तु सर्वापेक्षम्, सुहृदः अस्मानन्यांश्च उपनन्दादीन्, सखीन् मित्राणि गोपालान्, ब्रजं स्थानम्, तस्य स्मरणे हेतुः आत्मनाथमिति। आत्मैव नाथो यस्येति। पाल्यमानत्वाद्गावः गा इत्यर्थः। क्रीडास्थानं वृन्दावनं विशेषलीलाधारो गोवर्द्धन इति गिरिम् एवमष्टौ स्मरणहेतवः ॥१८॥ स्मरतीत्युत्तरं प्राप्याह अप्यायास्यतीति।

SRI SUBODHINI : The word “Api” (also) denotes “can happen” — perhaps Shri Krishna is remembering us!? Our Lord is referred to as “KRISHNA” with a view to emphasize their deep love for Him! Is Krishna remembering us? In this way, Nandagopa asked Uddhava, as he was certain, that there was none in Mathura, to make the Lord remember the people of Vraja. In other words the Lord has to, if He so wishes, remember by Himself. Usually someone has to refer or prompt a person to remember. After telling like this, Nandagopa is describing the relationship, which the people and others of Vraja had with our Lord. “His mother is here, and this should always create fond memory and remembrance”. Usually similar ones, unseen ones (luck also) and, worries and anxieties make one remember repeatedly. Here “similarity” is absent. The aspect of “unseeable” does not happen to our Lord (neither the fact of ‘luck’ — as the Lord is present at Mathura). The only thing left is “worry or anxiety”, which can make one remember. “Lord should/may remember us, and for that, there are 8 reasons/factors”. These are described as follows. (1) Mother Yasodha. (2) Myself—Nandagopa referred to himself and then to all others, on behalf of them. (3) Relatives like Upananda and others. (4) The Gopas, our Lord’s friends (5) Vraja. (6) The cows. (7) The Brindavan forest and (8) the Govardhana mountain. By telling “Vraja” the mental attitude of all the people of Vraja is indicated. The

important factor in remembering all of these is that “Oh Lord! You are the Lord and Master of all of these objects/persons.” The “cows” were remembered as “You are their protector”. The Brindavan forest is the place, where the Lord played His games and the Govardhana mountain is the place, where our Lord enacted His “special” Leela (of lifting the mountain etc.). “All these are our Lord’s dear persons/objects for His remembrance. Hence, these are to be remembered”. Perhaps the Lord may be remembering all these! Nandagopa spoke like this.

Uddhava replied that our Lord was remembering all of them. Hence Nandagopa asks this question as per this verse.

अप्यायास्यति गोविन्दः स्वजनान्सकृदीक्षितम् ।

तर्हि द्रक्ष्याम तद्वक्त्रं सुनसं सुस्मितेक्षणम् ॥१९॥

VERSE 19 Meaning: “Alas! Will Krishna come to Vraja to see all of us at least once? If He comes, all of us will be able to have the Darsan of our Lord’s sweet face with beautiful nose, smile and eyes—His entire lotus like face!”

श्रीसुबोधिनी : यो हि यत्स्मरति सर्वदा स तदभिलाषी सन् तत्र गच्छति, अतोत्रापि सम्भावना। नन्वत्र गुणभावः तत्र च राज्यमिति कथमागमनमिति चेत्तमाह गोविन्द इति। देवादिभिः सर्वैरेवात्रेन्द्रत्वेन स्थापितः। किञ्च। स्वजनानिति। स्वजना हि द्रष्टव्याः, यद्यपि बहुधैवागमनमुचितं सकृदप्यायास्यतीति परमोभिलाषो द्योतितः। आयास्यतीत्युत्तरे मनोरथमाह तर्हि द्रक्ष्याम तद्वक्त्रमिति। ईश्वरप्रेरणाभावात् आज्ञाभावाच्च गमनमसम्भावितम्, यतस्ते निरुद्धाः, आगमनमेव हि निरोधज्ञापकम्। सुनसमिति सौन्दर्यं निरूपितम्। सुस्मितसहितमीक्षणं यत्रेति तस्य सर्वे कृपादिभावा निरूपिताः। नित्यं निरीक्षितमिति प्रेमाधिक्यात् कामितमिव जातम् ॥१९॥ अस्माकं तु तत्स्मरणं सर्वदैव स्मारकाणां बहुत्वादिति वक्तुं भगवत्कृतोपकारान्निर्दिशति दावानेरिति।

SRI SUBODHINI : Usually a person desires to see someone whom he remembers often. No one should have a doubt about the aspect of our Lord coming to Vraja. But the Lord was grazing the cows at Vraja. At Mathura, He is the ruler of a vast state. How can He come then? Here also there is a big state—as all the celestial deities came to honour our Lord, as “Indra” Himself came! In fact at Vraja only, our Lord was hailed as “Govinda”. Moreover, here, the Lord’s own people live, and He may have the desire to see all of them. Although the Lord should have come many times, but at least will He not come once? In this way Nandagopa expressed his innermost intense desire. “He will come” — eager to get a reply like this, Nandagopa is exhibiting his inner mind by telling that “when the Lord comes, we will all have Darsan of His lotus like face.”

Without our Lord’s inspiration and will (order) none can go to meet Him or He will come also—everything happens according to His will and grace. Why? All of them (the people of Vraja) had attained pure and total devotion to our Lord (NIRODHA). The coming of Uddhava itself is the indication of their being in NIRODHA. Those who have attained this state of NIRODHA, can do everything only as per the wishes of our Lord. (i.e. they have no will or “motive” (desire) of their own). The word “SUNĀSA” (beautiful nose) denotes the beautiful self of our Lord. The words “smiling face with beautiful eyes” (SUSMITEKSHANAM) denote our Lord’s compassion and the Divine Daya, Karuna and love for His devotees. Such “lotus like face” — seeing such a beautiful face daily for so many years, the people of Vraja have become very much attached to our Lord, as He has become “the object which they have attained due to their desire” (KĀMIT).

“Here, there are many who are remembering our Lord always. For us His’ remembrance comes at all times!” With a view to describe this constant remembrance, Nandagopa is recanting all the Divine Leelas of our Lord, enacted with a view to confer welfare and protection for the people of Vraja, through this verse.

दावाग्नेर्वातवर्षाच्च वृषसर्पाच्च रक्षिताः ।

दुरत्ययेभ्यो मृत्युभ्यः कृष्णेन सुमहात्मना ॥२०॥

VERSE 20 Meaning: “Please see! The noble and great Mahatma, our Lord Krishna protected us from the forest fire, cruel winds accompanied by terrible rains, Aristhasura, the serpent Sudarsan and also from other insurmountable dangers, which could make us all die.”

श्रीसुबोधिनी : साक्षान्नन्दे यावद्दृष्टं तावद्गणयति विशेषतः। दावाग्निः कालियन्हृदे। वातवर्षाद् गोवर्द्धनोद्धरणे वृषोरिष्टः सर्पः सुदर्शनः। चकारात्सर्वे श्रुताः सङ्गृहीताः। द्वितीयचकारेण वरुणाद्युपद्रवात्। किंबहुना दुरत्ययेभ्यो मृत्युभ्यः ये मृत्यवोऽप्रतीकार्याः कंसादयो दावानलादय एव वा। कृष्णेन सुमहात्मनेति फलरूपेण साधनरूपेण च, आत्मत्वादुपकारानपेक्षत्वं महत्वाद्बहूपकारत्वम्। एवमप्यप्रार्थितमपि सर्वमेव हितं करोतीति सुष्ठुत्वम् ॥२०॥ तर्हि कथं न गम्यत इत्याशङ्क्याह स्मरतामिति।

SRI SUBODHINI : Nandagopa now describes the Divine Leela which he had seen, of our Lord; from the forest fire, after Kaliya serpent was humbled; during the lifting of the Govardhana mountain; Aristhasura, the serpent Sudarsan and others like Varuna (and the difficulty caused by him) etc. The Lord has saved us even from certain death—like Kamsa and the forest fire could have caused “death” (which cannot be stalled) also! This Lord, who is a great and noble Mahatma has protected us always, using His powers of “Sāadhan” (action) and also

using His power of “conferring” result (Phalam). “Oh Lord! You are our own Ātma (Divine self) only. You never asked us for anything. You are an exalted noble Lord! You have in fact done all the good for us all the time! “The word “Su” used before “Mahatma” denotes, that our Lord is “so good and noble” that without even being asked or prayed for, He fulfills all the desires, which the devotees have and confers them the highest benefit and welfare. “Hence Oh Lord! You are the Best”!”

In this way, when the Lord has done so much for the people of Vraja, then a question may be asked. Why can't Nandagopa and others go and visit our Lord at Mathura? This question is answered in this verse.

स्मरतां कृष्णवीर्याणि लीलापाङ्गनिरीक्षितम् ।

हसितं भाषितं चाङ्ग सर्वा नः शिथिलाः क्रियाः ॥२१॥

VERSE 21 Meaning: “We revel ourselves in recanting the Divine Leelas of our Lord Shri Krishna viz. His remarkable valourous deeds, His’ seeing us with playful beautiful eyes; His sweet laughter; His delectable speech. Then we remember all these Divine Leelas of our Lord but we forget to take the action of going to see Him. Hence we are unable to go over there.”

श्रीसुबोधिनी : कृष्णवीर्याणि स्मरतामप्यस्माकं सर्वाः क्रियाः शिथिला भवन्ति। भगवतः स्थाने गमनं प्रेम्णा भवति अस्मदीयो भगवान् किमिति तत्र तिष्ठति गत्वा समानेय इति, तत्र वीर्याणि स्मृत्वा एतावन्तमुपकारं भगवान् कृतवान् किमस्माभिः कृतं के वा वयं कथं चैतद् धार्ष्ट्यमिति शैथिल्यं भवति। सुखार्थं चेत् कृष्णत्वात् सदानन्द इति स्मृत एव सुखं प्रयच्छति। अत उभयथापि गमनं बाधितम्। अथेन्द्रियसुखार्थं भगवान् द्रष्टव्य इति चेत्तत्राह लीलापाङ्गनिरीक्षितमिति लीलया यदपाङ्गनिरीक्षणं तत् स्मरतामिति, भगवतो दृष्टिश्चेद्भाव्यते तावतैव पश्यतीति बुद्ध्या चक्षुः शाम्यति। लीलापूर्वकं

पश्यतीति लीलादर्शनेन प्राणास्तृप्यन्ति, अपाङ्गेन यत्पश्यति तेनैश्वर्यं प्रकटीभवद्
 धाष्टर्यं दूरीकरोति। हसितेन च मोहयति, भाषितेन श्रोत्रादि सुखं सम्पादयति,
 अतः सर्वार्थं प्रयत्नाद् दूरीकरोति नास्माकं गमनसामर्थ्यमिति भावः। चकारात्सर्वं
 भगवच्चरित्रम्। अङ्गेत्यप्रतारणाय, सर्वा दैहिक्यो मानसिक्यो लौकिक्यो वैदिक्यश्च,
 तदर्थमुद्योगे तत्स्मरणमावश्यकम्, स्मरणे च गमनासम्भवः ॥२१॥ किञ्च।
 क्षणे क्षणे वयं मुक्ताश्च भवाम इत्याह सरिच्छैलेति।

SRI SUBODHINI : “Even by just remembering the remarkable valourous Divine Leelas of our Lord, all of our actions get disturbed and gets scattered. We could have gone and met Him, because of our Love for Him. although His remembrance has made us forget everything! We get the feeling and thought in our mind, that the Lord is ours’ only! Then why does He stay at Mathura? We could go to Mathura and bring Him back to Vraja. But when the remembrance of the Lord’s remarkable valorous deeds come into our mind; then we immediately feel, that our Lord had done so much welfare for us, and we ask of ourselves, what have we done in return for our beloved Lord Shri Krishna? Who are we after all? How dare we complain that the Lord has not come to us again whereas it is He, who has been always looking after and protecting us?! When these thoughts come to our mind, then we seem to get broken up and disintegrated! How can we go there to Mathura and bring the Lord back for our pleasure and welfare?! If we have to go to Mathura, so that our Lord comes back to Vraja, after our persuasion of Him, to enable us to attain joy and welfare, How wrong is this thought? Our Lord’s mere remembrance gives us the Divine bliss and joy as our Lord is of the Divine nature of eternal bliss (SADANANDA ROOPA). By just remembering Him, He gives us great bliss and joy. (Hence there is no necessity to have Him physically at Vraja). His

coming to Vraja thus is “meaningless” (if they were after the bliss of having our Lord, in their midst, physically). If we say, that all our senses like eyes etc., will become happy, if He comes back to Vraja, then, we should go over to Mathura and have His Darsan, instead of giving trouble to Him to come to Vraja. Hence, this is also not right, as we are already enjoying the bliss through just remembering the way our Lord used to see us playfully – through this mere remembrance only all our senses have become blissful.”

“If we, through our intellect, imagine the compassion and love filled “gaze” of our Lord, then our “eyes” get the bliss of actual Darsan of our Lord. If we see Him, imagining that He is enacting His Divine Leelas, we immediately have the Darsan of that particular Divine Leela, and our “Prana” (vital airs) become very satisfied. During such Divine Leelas, when our Lord sees us with His beautiful compassion and love-filled eyes, then we immediately are blessed with such a Darsan and our “complaining” nature gets eliminated from our mind! His opulence becomes manifested in everything. Oh Lord! Your smile and laughter always infatuates us. Your speech makes everyone of us, very blissful. In this way, every one of our wish has been fulfilled and it is Your desire, perhaps, Oh Lord! to Keep us away from You. Due to this, we have become incapable of going over to Mathura.”

The word “cha” (and) given in this verse, indicates that all these are only our Lord’s Divine stories or Leelas. “Oh friend! – this addressing has been done by Nandagopa to denote, that Uddhava being a very good friend of our Lord, whatever is being told to him is true, and has not been spoken in vain or to misguide him. These are actions done through our Lord’s body, mind, and also based on

“worldly” and “Vedic” rules. It is necessary to remember our Lord, through all these Divine Leelas, enacted by Him. Through remembrance, as every desire gets fulfilled, “going” over to Mathura is ruled out. Moreover, this “remembrance” gives so much joy and bliss, that there is no strength left in the people of Vraja, to go to Mathura, to see our Lord!

“We get ‘liberated’ every second!” This is described in this verse.

सरिच्छैलवनोद्देशान्मुकुन्दपदभूषितान् ।

आक्रीडानीक्षमाणानां मनो याति तदात्मताम् ॥२२॥

VERSE 22 Meaning: “The rivers, mountains and the forests and all the places, where our Lord Krishna enacted His Divine Leelas, are all marked and beautified with the Holy insignia from the feet of our Lord. When we see these markings of His Holy feet, then we become one with our Lord.”

श्रीसुबोधिनी : यत्र यत्र भगवता स्वानुभावः स्थापितः तद्दर्शनेनैव मनस्तदात्मतां भगवदावेशमेव प्राप्नोति तेन सुतरामेव गमनाभावः। सरिद्यमुना शैला गोवर्द्धनादयः, वनोद्देशाः वृन्दावनभूमयः। एतेषु भगवदनुभावार्थमाह मुकुन्दस्य मोक्षदातुः पदैर्भूषितानिति। अनभिप्रेतेष्वपि कदाचित्पदानि भवन्तीति तेषु भगवतस्तात्पर्यार्थमाह आक्रीडानिति आसमन्तात् क्रीडास्थानभूतान्। ईक्षमाणानामिति नैकट्यादर्शनमावश्यकम्, ईक्षणमेव च मनसस्तदात्मकत्वे हेतुः ॥२२॥ ननु कथमेवं सामर्थ्यमवगतं विपरीतबुद्धेर्दृढत्वादित्याशङ्क्याह मन्ये कृष्णं च रामं चेति।

SRI SUBODHINI : “Wherever our Lord enacted His Divine Leelas and established His power and resources, on having the Darsan of those places only, we get the inspiration of our Lord’s ingress in us instantaneously.

Then our minds become united with Him fully. We are unable to get out of this deep experience. "The most famous places in Vraja are described thus - the Yamuna river, the Govardhana mountain, forests like Brindavan and the earth thereof." In all these places our Lord Mukunda has established His power, through His Holy feet. Wherever He did not want to make it famous through His Holy feet, these places also, got the luck of His Holy feet sometimes - as He, while playing, went over to these places also - as in this verse, there is an indication of His "playground" also! "All of these places are situated so nearby, and are worthy of being seen (i.e. having Darsan). In other words, Darsan of all these places takes place automatically and through this Darsan, we, all of us become "one" with our Lord, completely "united" with Him."!

When it is possible to have an opposite mind (in not properly understanding the glory and Divinity of our Lord and Shri Balarama) how could you all understand their glory? This described in this verse.

मन्ये कृष्णं च रामं च प्राप्ताविह सुरोत्तमौ ।

सुराणां महदर्थाय गर्गस्य वचनं यथा ॥२३॥

VERSE 23 Meaning: "I regard and realize that our Lord Shri Krishna and Shri Balarama, as per Sage Gargāchārya's words, are the highest among the celestial deities, and have come down to this earth to fulfill the big tasks of the celestial gods."

श्रीसुबोधिनी : महत्वाद्गुणसामर्थ्येनैव मनस्तदात्मकं भवतीति श्रुतमपि कदाचिदसम्भावनया प्रतीतिं न गृह्णाति, ममत्वनुभवः प्रतीतिं गृह्णातीति मन्य इत्याह कृष्णं च रामं चेति चकारद्वयं सर्वदेवगणसमुच्चयार्थम्। ननु तादृशयोः

सुरोत्तमयोर्ब्रह्मादेरप्यधिकयोरिहागमने को हेतुरित्याशङ्क्याह सुराणां महत्कार्यार्थमिह स्वयमेव समागतौ नतूत्पन्नौ येन विना तत्कार्यं न भवति। ननु तर्को न प्रमाणमिति कथं निर्णेतुं शक्यते तत्राह गर्गस्य वचनं यथेति। गर्गस्य तथैव वचनं अतः प्रमाणानुभवाभ्यां देवोत्तमत्वं सिद्धमिति माहात्म्यज्ञानं युक्तमेव ॥२३॥

सामर्थ्येनापि तन्निश्चीयत इत्याह कंसमिति त्रिभिः ।

SRI SUBODHINI : Being exalted and great, and due to the inherent capacity of the object (person) itself, one becomes “united” with this person or object, due to attraction and amazement. Although we might have heard of an exalted achievement, but due to our doubting mind, and due to events’ “almost impossible” nature, the mind never gets convinced. But Nandagopa says here firmly, that “I have direct experience and I am able to to accept the Divinity of all of our Lord’s Leelas. Due to this, I regard both Shri Krishna and Shri Balarama as the “highest” of all the celestial deities”. To indicate this only, the word “cha” (and) has been given two times. If our Lord was higher than Lord Brahma (creator) and others, then why has He come to this earth? Our Shri Mahaprabhuji, answering this says that, “He has come down to this earth by Himself, to do very big and significant tasks for the celestial gods. He has not got originated here. He has come on His own”. Without our Lord’s coming down to this earth, the “big tasks” of the celestial gods would not have been achieved. If someone were to say, that all these, you have been saying for the sake of argument only and that there is no hard proof or evidence for this, then Nandagopa says that “there is hard proof as Sage Gargāchārya has told me, about these two brothers, and I respect the views of this Sage, and his

words are enough evidence, as far as I am concerned. Moreover, my own direct experience has proved to me, that these two brothers are the highest among the celestial deities. The glory and "Mahatmyam" of these two brothers are indeed appropriate, and can be easily understood."

One can determine the glory and greatness of these brothers through understanding their capacity and dexterity in actions. This is explained through this verse.

कंसं नागायुतप्राणं मल्लौ गजपतिं तथा।

अवधिष्टां लीलयैव पशूनिव मृगाधिपः ॥२४॥

VERSE 24 Meaning: "Like a lion kills other animals, our Lord Shri Krishna, as if He was enacting another Divine Leela (play) destroyed Kamsa, who had the strength of 10,000 elephants, the two huge wrestlers and also the mammoth elephant Kuvalayapeedam."

श्रीसुबोधिनी : सात्त्विकी राजसी तामसी च लीला क्रमेण निरूपिता, नागायुतस्य हस्तिनां दशसहस्रस्य यावद्बलं तावान् प्राणो बल यस्य, मल्लवपि तथा चाणूरमुष्टिकौ नागायुतप्राणौ, गजपतिः कुवलयापीडस्तथा। वस्तुतोयमपि नागायुतप्राणाः, चाणूरस्तु स्वापेक्षया हीनत्वं युद्धार्थं वदन् तथोक्तवान्। दशसहस्राणां वा द्विपानां सत्त्वं बिभर्तीति तत्र योजनीयम्। अन्यथात्र तथैतिवचनमसङ्गतं स्यात्। ततश्चतुर्णां बलं चत्वारिंशत्सहस्रगजपरिमितं भवति, एतादृशानपि लीलयैवावधिष्टाम्। तर्हि मन्त्रादिसामर्थ्येन हतवानित्याशङ्क्य दृष्टान्तमाह पशूनिवमृगाधिप इति। सिंहः स्वभावत एव पशून् हन्ति, गजो हि तस्य प्रतिपक्ष्यपि भवति न तु पशवो गवादयः, अतस्ततोन्तगुणं सामर्थ्यं भगवतः सूचितम् ॥२४॥ राजसीं लीलामाह तालत्रयमिति।

SRI SUBODHINI : Up to now the Satwik, Rajasik and the Tamasik Leelas of our Lord have been explained

in succession. Now our Lord's dexterity in action, or His capacity is being described. Kamsa had the strength equal to 10,000 elephants. Our Lord destroyed, very easily, as if He was engaged in a play, such a strong Kamsa. The two wrestlers viz. Mushtika and Chanoora had also the strength of 10,000 elephants. Our Lord destroyed them also. There was a mammoth elephant by the name of "KUALAYAPEEDAM", which had the strength of 10,000 elephants. With all these 4 (3 men and 1 elephant) the total strength was equivalent to 40,000 elephants, our Lord destroyed these 4 like a play! Did He destroy them through chanting of Manthras and other secret weapons? Removing this doubt, an example is given here, to make us understand properly. Like a lion destroys the other animals! In fact the animals die, on seeing the lion's nature and form themselves! Likewise, in our Lord also, the characteristic feature is full of immeasurable and indescribable qualities. Hence our Lord did not destroy all these people through "Manthras" (chanting) etc. but they were destroyed, through the inherent power and strength of our Lord — and that too very playfully — like in a game of sport! Lions usually have the enemy in the elephants only, and not cows etc. That is why, the reference has been made to the strength of elephants here.

The "Rajasik Leela" is being described in this verse.

तालत्रयं महासारं धनुर्यष्टिमिवेभराद्।

बभञ्जैकेन हस्तेन सप्ताहमदधादिगरिम् ॥२५॥

VERSE 25 Meaning: "Our Lord broke the bow, which was 300 hands long and three fully grown palm trees high, haughty and very large (broad), so very easily, like an elephant breaks the sugarcane, and that too with

one hand only! Again, with one hand, our Lord kept lifted the Govardhana mountain for 7 days”.

श्रीसुबोधिनी : तालवृक्षस्य शतत्रयहस्तपरिमितस्य यावान् विस्तारः, तालानां त्रयं यत्रेति। महासारमिति। अतिदृढम्। धनुर्यष्टिमिति। धनुरेव यष्टिरूपमनघ्नम्। अनघ्नस्य भङ्गः सुतरामेवाशक्यः, अत्रापि प्रकारान्तरेण भङ्गाभावाय दृष्टान्तः इवेभराडिति। यष्टिमिव वा इभराडिति। यष्टिरपि इक्षुः। ‘यथेक्षुदण्डं मदकरी’ति वाक्यैकवाक्यतया; तत्रापि एकेनैव हस्तेन बभञ्ज। एकेनैव हस्तेनेत्यग्रेऽपि सम्बध्यते। सप्ताहमदधादगिरिमिति ॥२५॥

तामसीमाह प्रलम्ब इति।

SRI SUBODHINI : Three hundred “hands” broad, as tall as three huge and long palm trees, haughty and very glorious stable bow—our Lord broke this huge bow like someone will break a small stick — like the powerful elephant breaks the sugarcane, in a facile way! In fact our Lord broke this bow with one hand only! By giving the example of “sugarcane”, the emphasis of almost “NIL” effort on the part of our Lord has been made. This reference to “one hand” will be applicable also to our Lord holding the Govardhana mountain for 7 days, through “one hand”. This will be referred to later.

The “Tamasik Leela” is being described in the next verse.

प्रलम्बो धेनुकोऽरिष्टस्तृणावर्तो बकादयः ।

दैत्याः सुराऽसुरजितो हता येनेह लीलया ॥२६॥

VERSE 26 Meaning: “Our Lord, playfully destroyed demons such as Pralambha, Dhenuka, Arishta, Trinavartha and Bakasura who had the strength and powers to conquer the celestial deities and also the demons.”

श्रीसुबोधिनी : नात्र क्रमो विवक्षितः, आदि शब्देन वत्सादयः सर्व

एव दैत्याः मानुषैरवध्या। किञ्च। सुरासुरजितः, सुरा असुराश्च जिता यैः, ते सर्वे अस्मत्समक्षमेव लीलयैव हताः। अतः सामर्थ्येनापि देवोत्तमत्वमेवेति निर्द्धारः ॥२६॥ एवं स्निग्धस्य भवदुष्णानुवर्णने यद्भाष्यं तज्जातमित्याह इतीति।

SRI SUBODHINI : Here, all the events have not been narrated in the order as they happened! The word “Aadi” (and like) has been used to denote those, whose names have not been mentioned here; e.g. like Vatsasura and others. All these demons could not be destroyed by the humans. Not only this, these demons had even conquered the celestial deities (DEVA), and the other demons also. “Such cruel demons were killed, in our presence, by our Lord”. Due to this capacity, we consider our Lord as the “best”, (Uttam) among the celestial deities.

In this way, the emotional reaction, which usually happens, when the qualities of one’s “beloved” (loved one = Premi) are recanted, occurred, in the case of Nandagopa also. This is described here.

श्रीशुक उवाच—

इति संस्मृत्य संस्मृत्य नन्दः कृष्णानुरक्तधीः ।

अत्युत्कण्ठोऽभवत्तूष्णीं प्रेमप्रसरविह्वलः ॥२७॥

VERSE 27 Meaning: “Shri Sukadeva said, “Nandagopa whose intellect had got attached with intense love for our Lord Shri Krishna, now, remembered repeatedly our Lord’s Divine Leelas in this way. His love for our Lord reached such a high stage that he became benumbed and quiet. In other words, he could not speak anything further.”

श्रीसुबोधिनी : अयमर्थः । नोद्धवो बोधितः किन्तु पदार्थस्मरणाभिलाष एवेत्युत्तमाधिकारं बोधयितुं संस्मृत्य संस्मृत्येत्युक्तम्, न तूक्त्वोक्त्वा। यत्रैव

स्मरणानन्तरं वचने असामर्थ्यं बुद्धेरनुरागः मनस उत्कण्ठा तत्रैव तूष्णीं स्थित इति। स्मरणतूष्णीं भावयोर्मध्ये भावद्वयमवान्तरव्यापाररूपमुत्पन्नमित्याह कृष्णानुरक्तधीरत्युत्कण्ठ इति चित्तस्य स्मरणं बुद्धेरनुरागः मनस उत्कण्ठा, मनश्च वाचः पूर्वरूपम्, तत्र अनुरक्तबुद्ध्या, औत्कण्ठ्येन च ज्ञानक्रियारूपाभ्यां शब्दोत्पत्तिप्रतिबन्धात्तूष्णीमभवत्। तर्हि तयोः प्रतिबन्धकत्वेन न पुरुषार्थपर्यवसायित्वमित्याशङ्क्य तयोः स्वतन्त्रकार्यमाह प्रेमप्रसरेण प्रेमप्रचारेण विह्वलो जात इति ॥२७॥

एवं यशोदापि जातेत्याह यशोदेति।

SRI SUBODHINI : Uddhava was not told about this “Bhāva” (emotion – attitude) of Nandagopa. But Shri Sukadeva used the word “having remembered” twice to emphasize the fact that our Lord was, indeed, remembering Nandagopa, with great love. Due to this, Nandagopa also got intense desire to remember our Lord! In this way, Nandagopa is considered as the “most deserving” of our Lord’s love (UTTAMA ADHIKARI). If he was not so, in the verse, the words “having remembered” would not have been used twice. Only the words “having spoken” would have been used twice. Why? Nandagopa did not have the capacity to tell and speak after his remembering our Lord. The intellect got so much love for our Lord, and words could not come out of his mouth at all! He became benumbed and speechless, due to the swelling emotion of Prema and love for our Lord! Two types of “Bhāva” (attitude) arise between “intense remembrance of our Lord” (Smaran) and the “benumbed” state (Thooshni) viz. (1) An intellect, which is intensely attached to our Lord Shri Krishna. (2) An ardent desire to meet our Lord. The “Chittam” (recorded memory) has the remembrance; the intellect gets intense love for our Lord; and the mind is benumbed; and due to “benumbing” state, the words

and sounds could not come out—nay—they got stopped! Nandagopa, due to this state of his mind, could not speak at all. Did he get deprived, due to this state of mind, from attaining the main goals of his life? Removing this doubt, it is said, that his love for our Lord and getting speechless, acted independently, through which Nandagopa got real love and Prema for our Lord and became “benumbed”! In other words, with the grace of our Lord, he got immersed himself in the bliss of our Lord’s love (Premanand) and Divine form! In this way, he attained all the goals of his life and the Highest One too!

Mother Yasodha also passed through the same experience and this is expressed in this verse.

यशोदा वर्ण्यमानानि पुत्रस्य चरितानि च ।

शृण्वन्त्यश्रूण्यवास्त्राक्षीत्स्नेहस्रुतपयोधरा ॥२८॥

VERSE 28 Meaning: “When mother Yasodha heard the Divine stories and Leelas of our Lord, from Nandagopa, she began to shed tears and milk oozed out of her bosom, due to her intensity of love for our Lord.”

श्रीसुबोधिनी : नन्देनैव वर्ण्यमानानि भगवत्चरितानि शृण्वन्ती चकारात्स्मरन्ती च अन्तः प्रेमपूर्णा अश्रूणि नेत्रयोरस्त्राक्षीत् विरहव्याकुला जाता। अन्तर्भगवदावेशेन दृढप्रेम्णा स्रुतपयोधरा जाता। यथा नन्दे आवेशो विरहश्च एवमस्यामपि द्वयं वर्णितम् ॥२८॥

उभयेनापि अनुराग एव भगवति परमप्रेमात्मको निरूपितो भवति। परमयं लौकिकः, अयं च ज्ञानेनालौकिकः कर्तव्यः तत्कर्तुं प्रेषित उद्धव इति तदुपयोगि सर्वमाहेत्याह तयोरित्थमिति।

SRI SUBODHINI : On hearing the Divine Leelas of her own son Shri Krishna, as described by Nandagopa and on remembering them, by herself, an intense love began

to swell in mother Yasodha's heart. This caused shedding of tears from her eyes, and she became very anxious and forlorn, due to the separation from her son—our Lord! Due to this love, the Lord had ingressed into her inner-mind and milk oozed out of her bosom due to this intensity of her love for Shri Krishna. In the same way, Nandagopa had felt the ingress of our Lord in him, and the separation thereof, mother Yasodha also felt the same experience.

Up to now, the intense love of Nadagopa and mother Yasodha for our Lord has been described. But this love was “worldly” by nature (LOUKIK). Our Lord had desired to make this “love” into “Jnan” or spiritual wisdom. For this sake only, Uddhava was sent by our Lord, to Vraja. Uddhava began to tell everything to them which would make their “love” supernatural or ALOUKIK! Uddhava, through this verse, appreciates and greets both mother Yasodha and Nandagopa, for their love of the Lord.

तयोरित्थं भगवति कृष्णो नन्दयशोदयोः ।

वीक्ष्यानुरागं परमं नन्दमाहोद्भवो मुदा ॥२९॥

VERSE 29 Meaning: “On seeing this exalted love for our Lord, in the minds of mother Yasodha and Nandagopa, Uddhava began to speak to Nandagopa, very joyfully.”

श्रीसुबोधिनी : उभयोरपि, भक्तौ मुख्यत्वानन्दस्य प्रथमतो नन्दग्रहणम्, सहजः सम्बन्धो लौकिको नास्तीति न यशोदायां विशेषः। नन्द यशोदयोः भगवति कृष्णे आबिभूते सदानन्दे परममनुरागं सर्वक्रियात्याजन-पूर्वकसर्वभावभगवद्ग्रहणात्मकं वीक्ष्य, यशोदा कदाचिल्लज्जिता भविष्यतीति नन्दमाह यतः स उद्भवः उत्सवात्मकः तस्मिन्नागते शोकांशेन न भाव्यमिति मुदेति। भगवद्भक्तान् दृष्ट्वा सम्भाषणेनाहमपि कृतार्थो भविष्यामीति वा ॥२९॥

स्नेहमभिनन्द्य विषयस्यालौकिकत्वं बोधयति येन माहात्म्यज्ञानपूर्वकः
सर्वतोधिकः स्नेहो भवति। युवामिति।

SRI SUBODHINI : Both of them have intense love for our Lord. Even then, the name of Nandagopa occupies a prominent place. A relationship based on love and devotion becomes natural, and as per one's "Swabhāva" or inner-desire/attitude. This sort of love is never "worldly" (or one, with a reason cause, motive or choice). Hence, Yasodha's love is considered, as a little lower (when compared to Nandagopa's). When our Lord, who is of the eternal Divine form and nature of Divine bliss (SADANANDA ROOPA), manifested Himself, during His incarnation, then Nandagopa and Yasodha had given up all their other tasks and duties, and began to love our Lord, with all of their mind, at all times, Recognizing this, Uddhava began to speak, acknowledging and appreciating their Bhakti to our Lord. Uddhava thought, that perhaps Yasodha may feel bashful. Hence he addressed Nandagopa only. Uddhava symbolizes the aspect of "Utsav" or a festival of joy, and on his visit and advent, not a trace of sorrow would remain, where he is present. That is why, in the verse, the word "joyfully" (MUDA) has been given. That Uddhava spoke in great "Ananda" or joy; this word "MUDA" can also mean that Uddhava thought within himself "I will also become very happy and having fulfilled my goal, by talking to these devotees of our Lord, about the Divine Leelas of our Lord, and on having their Darshan".

[PRAKASH: The boon had been asked by Nandagopa. Hence Nandagopa is considered as the "most important" person (MUKHYA). Although as per Sanskrit grammar, the name of Yasodha should have been specified first—but

Nandagopa's name has been specified as "first due to him being the foremost of our Lord's devotees.]

After greeting and appreciating their love for our Lord, Uddhava is trying to make them appreciate the "supernatural" nature of the subject involved, through which a devotee can attain the highest love for our Lord, through a full knowledge about the glory and greatness of our Lord (MAHATMYA JNANA POORVAK). This is described below.

उद्धव उवाच—

युवां श्लाघ्यतमौ नूनं देहिनामिह मानद ।

नारायणोऽखिलगुरौ यत्कृता मतिरीदृशी ॥३०॥

VERSE 30 Meaning: "Uddhava told them, "Oh! Givers of respect!" Both of you deserve to be praised among all the living beings, as both of you have done so much of loving Prema and Bhakti to the Universal Preceptor (GURU) and the Lord Shri Narayana."

श्रीसुबोधिनी : प्रथमतोभिनन्दनं देहिनां मध्ये तत्रापिह भूमौ युवां यशोदानन्दौ श्लाघ्यतमौ; सत्कर्मणा श्लाघ्या भवन्ति। ततोपि ज्ञानेन ततोपि भक्त्या, भक्तावपि परमप्रेम सर्वोत्कृष्टम्, प्रमाणात् प्रमेयबलमधिकं तेन स्वतन्त्रभक्त्यपेक्षयापीयं प्रमेयभक्तिः रसाला, अत आह नूनमिति। मानदेति सम्बोधनं मह्यं मानं प्रयच्छसीति मद्वाक्यमपि सत्यतया स्वीकुर्वित्यर्थः। ननु पुत्रस्नेहोऽतिशयः कथं स्तूयते तत्राह नारायण इति, अयं हि नारायणो मूलपुरुषः। नारायणशब्दोत्र पुरुषोत्तमवाची। अखिलगुराविति, प्रमाणारूपोपि। सर्ववेदवक्ता नारायणः पुरुषोत्तम एवेति। अतः सर्वशास्त्रार्थरूपे प्रमेयबलवति यद्यस्मात्कारणाद् एतादृशी मतिः कृता। देवोत्तमत्वं तु नन्देनोत्कटकोटिकसम्भावनया ज्ञातमेव, तस्मादसम्भावना न भविष्यतीति तत्र पुरुषोत्तमत्वं बोधितवान् ॥३०॥

अतः परं तस्मादधिको विषयो नास्ति भक्तेरप्यधिकं कर्तव्यं नास्तीति वक्तव्यम्। तत्र प्रथमं भगवतः सकाशादन्यो महान्नास्तीत्याह एतौ हीति द्वाभ्याम् ।

SRI SUBODHINI : Firstly praising them, Uddhava says that, “both of you deserve to be praised utmost among all the beings on this earth, who have been blessed with bodies”. Those, who do good deeds are usually praised. Among these, those, who have been hailed as “Jnani” (spiritually wise), are praised very specially. In this path of Bhakti also, the devotee, who loves our Lord most with intense love, deserve to be praised. The power of our “Lord” (Prameya) is greater than His “Pramana” (proof or evidence). This devotion to our Lord is greater than devotion practiced in an independent manner, as this is full of Rasa or relish (RASAVATHI). This has been indicated by the use of the word “NOONAM” (yes indeed) in this verse.

Nandagopa has been addressed as “MĀNADA” (He who gives respect to all) to denote, “Oh! Nandagopa! You have given me great honour and respect. Hence whatever I am going to say, please treat it as truthful, and also accept the same.”

Nandagopa may turn around and say that “after all I am having this love for my own son only (i.e. it is but natural to have such love for one’s own son). And why are you praising me so much for this? Uddhava replied that, “The love you have, with so much intensity is for Lord Shri Narayana Himself”. Here the Holy name of Shri Narayana should be taken to refer to Shri Purushottama only. That is why Shri Narayana has been hailed in this verse with the special words of “Universal Guru or preceptor” (AKHILA GURU). The inner meaning of

these words is that Shri Narayana is the evidence and proof also. Shri Narayana who has given all the Vedas is Shri Purushottama only. "Hey! Nandagopa, you have in your intellect so much intense love for our Lord Shri Purushottama, who is the "meaning" of all scriptures and is also the "beloved" Lord (to be sought after—being the goal) and this Bhāva or attitude of yours, is to be praised fully and profusely (and worthy of adoration)."

Nandagopa had realized that Shri Krishna was the foremost among the celestial gods (as he considered our Lord as the highest Lord Shri Purushottama) and due to this, Uddhava has spoken about the "Jnana" of our Lord being Shri Purushottama.

Whatever has been told so far is not much. There is not other duty to be fulfilled other than attaining true devotion or Bhakti to our Lord. Now Uddhava is telling that there is no one greater than our Lord only. This is described in the next verse, and our Lord's greatness and glory (stature) is being described in the verse coming hereafter.

एतौ हि विश्वस्य च बीजयोनी

रामो मुकुन्दः पुरुषः प्रधानम् ।

अन्वीय भूतेषु विलक्षणस्य

ज्ञानस्य चेशात इमौ पुराणौ ॥३१॥

VERSE 31 Meaning: "These two Divine personages Shri Rāma and Shri Krishna are the veritable seeds and the originating place of this entire universe, and these are the principal deities and are the "Purusha" (referred to in the Vedas) also! They, after entering all the living beings, symbolize themselves as the "Ishwara" or the Lord having

the spiritual wisdom (Jnana). Even then, they are eternal and the original Divine entities.” (PURANA PURUSHA).

श्रीसुबोधिनी : धर्म्युत्कर्षेण धर्मोत्कर्षेण च माहात्म्यं द्विविधमिति। तत्र प्रथमं स्वरूपोत्कर्षमाह। एक एव ताभ्यां ज्ञात इति आवेशिनमपि ज्ञापयितुं तुल्यतया सम्बन्धं च दूरीकर्तुं कृष्णरामौ निर्दिशति। एतौ हि निश्चयेन विश्वस्य बीजयोनी समवायिकारणं निमित्तकारणं च। बीजं हि समवायिकारणं, तत्र भगवत्सामर्थ्येन सजातीयत्वमापद्यमानाः भूम्यवयवाः पुष्णन्ति, ततो वर्धते, सजातीयैव योनिरपि मृग्यते, विजातीयायां नोत्पद्यते, उत्पन्नमप्यन्यथा स्यात्, एतदुभयमेव दृष्टं कारणम्। अन्यतु जलात्रादिकं साधनपोषकत्वेन। तत्र यद्येकप्रकारेण भवेतां वृद्धिहासौ आविर्भावतिरोभावौ न सङ्गच्छेयाताम्, ततो भगवानुभयात्मको भवति। लोके तु उभयोः साधका अन्येपि मृग्यन्ते, अत्र भगवानेवेति तदेकप्रयोजनाय च तथाज्ञात इति न सहकार्यपेक्षा। अत एव ब्रह्म प्रथमं प्रकृतिपुरुषरूपेण भवति। एवं सति युक्तिर्ब्रह्मणि सङ्गच्छते। ब्रह्मवादे तु तदेव सर्वशक्तियुतं क्रमेणैवाभिव्यक्तो भविष्यामीति प्रथमसृष्टौ तादृशमुत्पाद्य क्षयवृद्ध्यनपेक्षं वा तादृशमेवोत्पाद्य पश्चाल्लोके बहुपकारसिद्ध्यर्थमेवैकैकस्य बहुधोपयोगाय शक्तिसमूहं विभज्य, बीजयोऽन्यादिभावेन वस्तूनि परिकल्प्य स्थापितवानिति विशेषः। उभयथापि पश्चात् प्रकारद्वयं सिद्धमिति मन्तव्यम्। अनुभवसिद्धत्वात्। तथात्रापि मोक्षसृष्ट्यादि चतुर्विधपुरुषार्थान् साधयितुं सर्वस्यापि सर्वं मा भवत्विति स्वशक्तिं विभज्य मोक्षभक्त्योः स्वयं बीजं योनिश्च रामः। सृष्ट्यादौ तु विपरीतमिति। उभावपि योनिबीजभावेन सर्वलोकानां हितार्थमवतीर्णौ। अत एकस्यैव हितार्थत्वेन ग्रहणे न कोपि पुरुषार्थः सिद्ध्येत्। अत एव सर्वत्राभ्युदयफलेषु रामस्य प्राधान्यम्, भगवतः सहभावमात्रम्। क्वचिद्रामस्य प्राधान्यं प्रथमनिर्देशेन। साक्षान् महती शक्तिः कृष्ण एवेति न क्वापि सहभावो निरूपितः। निःश्रेयसे तु रामस्य सहभावः साधारण्ये द्वयोस्तुल्यतया निरूपणमिति सर्वत्रैव विमर्शः। अतो भगवतो जगत्कारणत्वं मोक्षदातृत्वं च निरूपयन् एव निरूपयति। एषा युक्तिर्हि शब्देनोच्यते। एतौ कृष्णरामौ विश्वस्य बीजयोनी उभावपि। तौ गणयति रामो मुकुन्द इति। नाम्ना अभ्युदयनिःश्रेयसफलं ज्ञापितम्। एताविति

भक्त्या प्रादुर्भूतौ प्रदर्शयन्निवाह 'द्रष्टुमेध्याव' इत्यनेन सत्यं निरूपितम्। द्विरूपतां किमर्थेत्याशङ्क्य दृष्टान्तमिव वदन् स्वरूपद्वयं निर्दिशति पुरुषः प्रधानमिति। अनयोः प्रकृते विशेषमाह अन्वीय सर्वेषु भूतेषु विलक्षणस्य विः काल एव लक्षणं यस्य तस्याभ्युदयस्येशानौ। तथा ज्ञानस्य च मोक्षसाधकस्य विलक्षणत्वं प्रापञ्चिकाद्वैलक्षण्यं चकाराद्भक्तेरपीशाते समर्थो भवतः। एतदर्थमेवैतौ प्रादुर्भूतावित्यर्थः। एवं हि सति ब्रह्म भगवान् कार्यमिव एतत्प्रयोजन-कावेतावाविर्भावितविति शङ्का स्यात् तद्व्यावृत्त्यर्थमाह इमौ पुराणविति। एतावेवंभूतौ पूर्वसिद्धावेवानन्तमूर्तित्वाद्भगवतः ॥३१॥

एवं स्वरूपोत्कर्षमुक्त्वा धर्मोत्कर्षमाह यस्मिञ्जन इति।

SRI SUBODHINI : The glory and greatness of our Lord can be realized in two ways. One, as per His own greatness, and the second, as per His own works/taks/qualities. (DHARMI AND DHARMA). In the first instance, the glory of our Bhagawan being "Dharmi" (His own Swaroopa or Divine self) is being described. Nandagopa and Yasodha knew very well, that both their "boys" were indeed "one" only; as Shri Balarama is our Lord only due to the ingress of our Lord's power in Him. With a view to make them understand their "oneness", it was explained that both of them were "one" only! Here the "worldly" relationship of being "their sons" has been given up, and both of them have been referred to as "Rāma" and "Krishna" denoting their oneness.

These "two" are the eternal and the causative "reasons" for the creation of this universe. The "seeds" are the "the common eternal reasons", through which our Lord exhibited His capacity and power to "manifest" and "create". The growth takes place through the nurturing wealth of this earth. The "Yoni" (the "instrumental" cause—NIMITHA KĀRANAM) should be also of the same dimension; otherwise the "growth" does not take as the "giver of liberation" (MOKSHA) has been proved

place. Even if this is originated, it's growth is not assured (if the "instrumental cause" (Yoni) is of different dimension i.e. VIJĀTĪYA). Thus the "seeds" and the "Yoni" are causes which can be seen. After this origin, "water" and "food" (of this earth) act as growth factors. If there is only one way for this world's "appearance" and "disappearance", then the same will not be effective. In fact this cannot happen, and that is why, our Lord has taken the "two-way" path of — "being the seed" — eternal cause and "being the Yoni" — the instrumental cause!

In this world, with a view to prove the twin aspects of "appearance" and "disappearance" (of the Universe) there are so many other materials/objects which we can seek or regard. But in this creation, it is our Lord only and only our Lord constitutes both the "seed" and the "Yoni" combined into one. Hence our Lord does not need the support of any other object or aide at all. That is why, the Supreme Brahman has manifested as two viz. "Prakṛti" (Primordial nature) and "Puruṣa" (Primordial puruṣa). By understanding like this, we can conclude that the Supreme Brahman is the cause of everything. In this "Brahmavāda", the Supreme Brahman is considered as the omnipotent. The Supreme Brahman desired to manifest itself gradually, and at first He manifested this creation, without the factor of "growth" or "decline" in the nature of the beings. But later, with a view to make multifarious objects/materials to be useful, in multiple ways, to all the beings, The Supreme Brahman divided His omnipotence into several parts and divisions, using the twin method of being the "seed" and also the "Yoni", and the Lord contemplated the multitude of objects/materials and originated them outside! This is the glory of our Lord, who is the Supreme Brahman.

True experience convinces one, that the Lord has used this twin method, to manifest this entire universe. Likewise, with a view to establish the four main goals of life and also creation/liberation, our Lord decided that "every-one should not have everything" (SARVASYA SARVA MA BHAVATU). With this desire in mind, our Lord using His omnipotence, became the "seed" (eternal common cause) for both MOKSHA (liberation) and for Bhakti (devotion). Through the Divine aspect of "Rāma" He became the "Yoni" or the instrumental reason (NIMITHA KĀRAN). During this creation, the Lord is different from this "Rama" (Yoni) principle, and through this "twin-method" of "seed-instrument" (BEEJA and YONI), both of them, for the welfare of this universe, have now manifested themselves. That the benefit is accorded by "ONE" only—by thinking like this, nothing can be achieved by way of one's goals in life. That is why, the importance of "Rama" is there in all types of "progress and welfare". Our Lord is a companion in the endeavour, and acts as a "cooperator" (SAHA BHĀVAM). In this way, there are several reference to the importance of "Rāma" and that is why the name of "Rāma" has been given as "first".

But the real Supreme power is our Lord Krishna only and that is why "Rāma" has not been referred to as "cooperator" during any of our Lord's Divine Leelas, which He enacts directly! For attaining "welfare" (real meaning is to get devotion or Bhakti, which is considered as the highest attainment), there are references to "Rāma" as a "cooperator", but these references are made to indicate their essential "oneness" only (SAMAANATA). In this way, one has to determine this truth, at all times. Our Lord's Divine self as the "cause for the universe" and as the "giver of liberation" (MOKSHA) has been proved

in this way. The word "HI" (yes indeed) used in this verse, denotes that these two, "Rāma" and "Krishna" are respectively the "Yoni" and the "seed" of this universe. Their names have been specified as "Rāma" and "Mukunda" to denote, that they respectively symbolize the "Phalam" or result of all round welfare and Bhakti. By telling like this, it is also described, that both of them, have manifested due to the Bhakti of devotees. This is proved by the reference "We will come to see" (DRASTHUM ESHYAMAHA), which became truthful indeed!

Why did they manifest in two forms? Because one is "Purusha" and the other is "important or predominant". This is given as an example only. From the "natural" point of view, both of them are called, through one name of "Kāla" or Time (both of them are mixed together for this). Both of them, of course, exhibit different characteristics viz. one is the "Swāmi" or the Lord, who will confer welfare and growth; the other is the Lord, who will confer "liberation" and this "Jnana" of both is different from the "Jnana" of this universe. The word "cha" (and) used here denotes that the Lord is the Ishwara or the Lord, who will confer the blessings of Bhakti or devotion to the ardent devotees! In other words, both of these have manifested themselves, as both of them are eternal (SANAATAN). In this way, both of them have eternally existed from the very beginning, as our Lord has innumerable forms (ANANTA MOORTHY).

The glory of the Divine qualities (Dharma) of our Lord is described in the following verse:

यस्मिञ्जनः प्राणवियोगकाले
क्षणं समावेश्य मनो विशुद्धम्।

निर्हृत्य कर्माशयमाशु याति

परां गतिं ब्रह्ममयोऽर्कवर्णः ॥३२॥

VERSE 32 Meaning: “When a human being leaves his body, and if he puts his pure mind, even for a second, in the Supreme Brahman, giving up all his desires pertaining to his Karmas or actions, he very quickly, attains the Supreme Brahman, resembling the brilliant sun and thus achieves the everlasting goal or status.”

श्रीसुबोधिनी : यद्यपि परःसहस्रं भगवद्धर्माः सन्ति, तेषां माहात्म्यं च भगवत एव, धर्मधर्मिणोरभेदात् भगवानेव धर्मरूपेण भवतीति सिद्धान्तात्, सिद्धान् धर्मान् परित्यज्य प्रमाणबलेन भावकेन मनसा परिकल्पितं भगवद्रूपं सर्वेषां स्वाधीनं मत्वा तस्य माहात्म्यमाह। यस्मिन् मानसे रूपे जनः प्राणी प्राणवियोगकाले क्षणं मनो विशुद्धं समावेश्य कर्माशयं निर्हृत्य परां गतिं याति। साधनान्तरनिरपेक्षत्वज्ञापनाय यस्मिन् मानसे रूप इत्युक्तम्। जन इति सामान्यतः, न तु ब्राह्मण ऋषिर्वा। तत्रापि प्राणवियोगकाले सर्वेन्द्रियविकले अशुद्धावस्थायां क्षणं चित्तं समावेश्य, न तु बहुकालम्, नापि वाग्देहयोरनुवृत्तिः। तदपि रूपं सर्वफलसाधकमिति विशुद्धमित्युक्तम् अन्यथा कामनायां तदेव फलिष्यतीति। विशेषेण शुद्धिः कामनाभाव एव। ननु ‘यदा सर्वे प्रलीयन्ते कामा येऽस्य हृदि स्थिताः। अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत’ इति श्रुतेः कामनाभाव एव पुरुषार्थसिद्धौ निष्कामं सदात्मगाम्येव भवतीति ज्ञानेपि सिद्धे किं भगवद्धर्ममाहात्म्यमिति चेत्। सत्यम्। नात्र निष्कामता साधनान्तरेण भवतीति निरूप्यते, येनान्यथासिद्धं स्यात्, किन्तु क्षणं सम्यगावेशनेनैव मनो विशुद्धमपि भवति। ततः कर्माशयं कर्माण्याशरतेस्मिन्निति बीजात्मकं सङ्घातं च निवर्त्य स्वाभिमानपरित्यागेन मृतमिव तदिति ज्वालनमिव तं कारणभूतमपि सङ्घातं दग्ध्वा उत्तरत्र गमने साधनान्तरमप्यनपेक्ष्य परां गतिं स्वरूपेणैव याति। तत्रापि न सायुज्यार्थं जीवभावेन गमनम्, किन्तु ब्रह्ममयः ‘ब्रह्मैव सन् ब्रह्माप्येति’त्येषागतिर्भवति। तत्रापि भगवद्धर्माणामपि सर्वेषां स्फूर्तिर्भवतीति ज्ञापयितुं अर्कवर्ण इति।

तस्माद्यावान् पुरुषार्थः सर्वैरेव ज्ञानादिभिर्भवति क्रमेणापि साध्यं सकृदेव च भवतीति भगवद्धर्माणां माहात्म्यमुक्तम् ॥३२॥

एतादृशे च भगवत्स्वरूपे यैः सर्वात्मना सर्वदा सर्वभावेन मनो विहितम्, तेषां फले किं वक्तव्यमित्याह तस्मिन् भवन्ताविति।

SRI SUBODHINI : Although our Lord has so many innumerable qualities, the glory and greatness of these "Divine qualities" also are the glory of our Lord only. Why? As there is no difference between the two viz. "Dharma" and "Dharmi" (our Lord and His Divine qualities). The scriptures have emphasized the truth, that it is our Lord only, who has manifested Himself as these Divine qualities or attributes. Through this authority and proof of these scriptures or through one's own "Bhāvana" (contemplation), after giving up all the realized and understood qualities, when a devotee of our Lord meditates on the Supreme Brahman (i.e. the Lord Himself), then this Divine form of our Lord comes under the realization of this devotee (i.e. the Lord responds, by way of realization of His Divine self, in the same way as the devotee has thought of Him or contemplated.) By understanding like this, the glory and greatness of this Divine self have been explained.

When a soul, at the time of leaving his body, establishes his pure mind fully in any of the Divine forms of our Lord, even for a second, he destroys, the mental attachment to the "Karmas" or "actions", and attains an everlasting status. THOSE, WHO ARE ABLE TO STABILISE THEIR MINDS IN THE MENTALLY CONCEIVED DIVINE FORM OF OUR LORD NEED NOT UNDERTAKE TO DO ANY OTHER "SĀDHANA" OR SPIRITUAL PRACTICE.

The word "Jana" (people) refers to any being, be a Brahmin or a Sage—this does not matter. The emphasis is made on the "time of leaving the body" — when all the senses get dissipated due to the unconsciousness, and the mind gets into an "impure" state/stage. Even at this stage, if the mind is established on the Divine form of our Lord, even for a second, (there is no requirement for keeping this mind established for a long time or even the need to use the tongue to chant the names etc.) — this gives the result which is everlasting. That is why it is explained that the mind should be "very pure" (VISUDHA). This "pure mind" destroys the connection with the "seed-form" of one's body (Linga Sarira) and by giving up it's "Swatwa" (viz. being of the nature of a body only) and it's "ego"—when the soul leaves the body, in this way, he gets out of the cycle of births and deaths as he burns, also along with his body, the "reason" (KĀRANAM) for such taking births! Through this process only he attains the highest spiritual status and GATI of his own Divine self. He does not attain this, with the attitude of becoming "united" (SAAYUJYAM) considering himself as a "Jiva" only—but he goes there having already become Brahman! As it has been explained in the scriptures, "Having become Brahman, he attains Brahman" (BRAHMAIVA SAN BRAHMAPYETI). Thus he attains the most exalted status.

In the verse, reference is made to the colour of the brilliance of the "sun" (SOORYA). The purport of this is that, at the time of leaving the body, with a pure mind firmly established in our Lord, the origin and remembrance of all the Divine qualities of our Lord takes place, through which the colour of this soul becomes like that of the brilliance of the sun! It is also said, that this soul

attains this exalted stature of the Supreme Brahman by doing this "action" even once—which others gradually attain through Jnana and other spiritual practices done for a long time! In this way, the greatness and glory of the Divine qualities and virtues of our Lord have been described.

In this way, those devotees who have established in their mind, with intense love for our Lord, the Divine form of our Lord, in every way, both inside and outside, at all times, for them is there anything more to say regarding the achievement of the highest spiritual Phalam or goal? (i.e. the result is automatic). This is described in the following verse.

तस्मिन् भवन्तावखिलात्महेतौ

नारायणे कारणमर्त्यमूर्तौ ।

भावं विधत्तां नितरां महात्मन्

किं वावशिष्टं युवयोः सुकृत्यम् ॥३३॥

VERSE 33 Meaning: "That Divine self of everyone (Ātma), who is the cause of this universe, has now taken, with a reason in mind, the human form and you both have established your intense love, in that Divine form of Shri Narayana. Oh noble ones! What is there remaining for you to be achieved? Meaning that there is nothing else to be done."

श्रीसुबोधिनी : यादृशं हि उपास्यं चिन्त्यं ध्येयं वा तादृश एव भवतीति सर्वजनीनम्। भगवांश्च सर्वफलरूपः। अतो नावशिष्यत इति वक्तुं सर्वहेतुत्वमाह अखिलात्महेताविति। अखिलानामाहेतुश्च, 'सर्वस्यात्मा भवति सर्वमस्यान्नं' भवतीति फलं सिध्यति। किञ्च। विकृतेऽपि हेतुरात्मेति च वक्तुं नारायण इत्याह। अयं पुरुषो नारायणः। किञ्च। कारणार्थं सर्वेषामुद्धारार्थमेव कपटवेषमपि कृतवान्। अनेन फलावश्यकत्वं द्योतितम्। प्रायिकत्वशङ्का-

व्यावृत्त्यर्थम्, यतः 'लोकस्य व्यसनापनोदनपरो दासस्य किं न क्षम' इति सिद्धान्तो भवति। तत्रापि नितरां भावं विधत्ताम्, रसत्वव्यावृत्त्यर्थं भावपदम्। पुत्रत्वेपि देवत्वप्रतीतेः, तथापि फले स्वरूपयोग्यताप्यपेक्ष्यत इति यथा मर्यादायां ब्राह्मणानामेव मुक्तिः, पुष्टौ वा वैकुण्ठेषु पक्ष्यादिरूपत्वम्, तद्व्यावृत्त्यर्थमाह महात्मन्निति। महात्मत्वं भगवदागमनान्निश्चीयते। अतः युवयोः कृत्यं नावशिष्यते। अनेनेयमेवावस्था पुरुषार्थ इति ज्ञापितम् ॥३३॥

एवं विषयं साधनं चाभिनन्द्य लौकिकभावेन खेदं वारयितुमाह आगमिष्यतीति

SRI SUBODHINI : The Divine form, which one worships continues to remain in one's thoughts and in meditation. Due to this, the thinker becomes the same Divine form, on which he meditates. This is well known in this world. Our Lord symbolizes the "results and goals" for everyone. When one attains our Lord, who symbolizes, the results and goals for everyone (SARVA PHALA ROOPA), then, nothing else remains to be attained, as our Lord is the Divine self of everything/ everyone and also the cause of everything/everyone.

The Vedas say about our Lord "You are the Ātma of everyone and everything is Your food" (SARVASYA ĀTMA BHAVATI, SARVAMASSYANNAM BHAVATI.) Due to this reference, our Lord is the "Phalam" or result as per the Vedas. It is also specially mentioned, that in all manifestations and the "changes" (VIKAAR), which we see in this universe (i.e. the Lord who has become the "many" in an endless permutation and combination), the reason and cause is the Divine self only. To emphasize this aspect only, the Holy name of our Lord "Shri Narayana" has been mentioned. This Divine self (Purusha) is Shri Narayana only. As all the beings have to be redeemed, Shri Narayana has taken, now, the human form in "dis-

guise" (KAPATAM). By taking this human form, the Lord has exhibited the need for "result or Phalam". This is explained further. He (our Lord), who is engaged, constantly, in the task of removing the sorrow of the entire universe, is He not capable of redeeming the sorrow of His devoted Bhakta or Dasa (servant)? In fact, the truth is, that our Lord indeed is capable of redeeming the sorrow of His devotees. The Lord is always very deeply committed to the welfare of His devotees. In the using of the word "Bhāva" (attitude), the aspect of "Rasa or relish" has been removed (as "Rasa" can occur between equals only), here. As regards the Bhāva for his own son, there is no "equality". That is why the "Bhāva" word is used, and not the word "Rasa" (relish) (PRAKASH). "Although you are treating them as your own sons, they give the impression of being celestial gods, but despite this, to enable one to get the attainment of Phalam or goal, one has to deserve the same". Like it is said that in the "Maryada" path, it is the Brahmins only who attain MOKSHA or liberation. But in this path of grace (PUSHTI – ANUGRAHAM) or in attaining Shri Vaikuntam, there are forms of even birds etc. in this Holy abode of our Lord. With a view of assure, both of them, that, they would not pass through the forms of a bird etc., Uddhava says, "Oh noble ones! Our Lord Himself has come here to Vraja! From this fact alone, it is certain to conclude that you are great Divine souls! You will not have to pass through the forms of birds etc. There is nothing more remaining to be done or attained to, for both of you. Hence this status itself is the veritable attainment of all the goals (PURUSHARTHAM)." Uddhava told like this.

[PRAKASH: The one who thinks of the "worldly and material" matters is called as "CHINTYA". In "Yoga"

however, the “meditation” (DHYANA) is called as “CHINTYA”. The worm by meditating on the “Bee”, constantly, becomes the “Bee”. This is being actually seen by everyone, in this world.

[LEKH: The universal “sound” is indicative of the “microcosm” (the creation of the individual entities) and the word “VIKĀRA” (changing) indicates the “universal form” of our Lord (Viraat Swaroopa). Hence, the operative “cause” for both the individual Jiva and the universal manifestation (ūniverse) is Shri Narayana only.]

LEKH: If the Lord had not taken the human form, no one can do, “seva” to Him (worship-service). Without “seva” there is not “result” or Phalam either! Hence, our Lord, out of His unique compassion and grace, has taken this human form, so that He can confer various types of “benefits” (Phalam) to His devotees and on those, who pray to Him!. Even if Nandagopa did not have the attitude or Bhāva of “divinity” for our Lord, and hence, he had only the attitude of our Lord being his son only, the word “Bhāva” used here is with the specific purpose of indicating that there was no “Rasa” or relish in this attitude. E.g. it is said the “the Love one has for the celestial deities, sages, one’s spiritual Guru, the king and the son—all this can be termed as “Bhāva”. “Hence, “Rasa” or relish for the “son” (our Lord) is not indicated.]

In this way, appreciating the “subject” (VISHAYAM) and the “efforts” (SĀDHAN), now through the “wordly” (LOUKIK) way, Uddhava is trying to remove the sorrow, in the next verse.

आगमिष्यत्यदीर्घेण कालेन व्रजमच्युतः ।

प्रियं विधास्यते पित्रोर्भगवान् सात्वतां पतिः ॥३४॥

VERSE 34 Meaning: "Our Lord Shri Krishna will visit Vraja very shortly; the Master and the Lord of the Yadavas and the devotees will come here, and will do everything to please His parents."

श्रीसुबोधिनी : अदीर्घेणैव कालेन ब्रजमागमिष्यतीति यतः अच्युतः स्वरूपतो धर्मतश्च, अन्यथा वाक्यतश्च्युतः स्यात्। लौकिकभाषया बोधनमिति केचित्। शास्त्रार्थतः समागमिष्यतीत्यन्ये। भगवद्वाक्यानुरोधेन भगवदीयानां च 'कुरुन्मधून्वे'ति वाक्याच्च 'पित्रो'रिति विशेषवचनाच्च 'गतांश्चिरायिता'- निति वाक्यविरोधाभावात् नन्दं द्रष्टुं समागत एव भगवान्परं यथा न गोपीकाप्रतीतिस्तथेत्यर्थादवगम्यते। आर्थिके विरोधाभावादिममर्थमेव ज्ञापयितुमाह प्रियं विधास्ते पित्रोरिति। यथैव प्रियं भवति, येन प्रकारेणागते, तथैव विधास्यति। एतादृशकरणे सामर्थ्यमाह भगवानिति। एवं गुप्ततयागमने हेतुमाह सात्वतां पतिरिति। यादवानां भगवद्भक्तानां च पतिः। यादवानुरोधान्मागानुरोधाच्च तथा समागमिष्यतीति भावः। 'प्रीतिमावहे'ति वाक्यादेवमुच्यते, अन्यथा शास्त्रार्थमात्रमेव कथयेत् ॥३४॥

ननु भगवानेवमायास्यतीत्यत्रावश्यकत्वे च किं प्रमाणमिति चेत् तत्राह हत्वेति।

SRI SUBODHINI : Within very few days, the Lord will come to visit Vraja as our Lord is "changeless" (ACHYUTA) — indicating that the Lord never changes His Dharma, or there is any decline in Him for the aspect of His own Divine self. If He does not come, then He will be changing His own words told earlier that "I will come to Vraja". Hence being "changless" (ACHYUTA), the Lord will certainly come. Some people aver that our Lord's words "I will come" are only just worldly talk (LOUKIK).

[PRAKASH:] Because it was a "worldly" statement, even if the Lord does not visit Vraja, there is no violation of His promise, and His Holy name of "ACHYUTA" is sustained. Some others say that, these words are indicative of the "meanings of the scriptures". Our Lord, due to His desire to fulfill His words, has indeed visited Nandagopa

to see him, but the Gopis were not able to comprehend this visit. With this view only, Uddhava says that our Lord, will visit His parents, to make them happy! Our Lord will visit them, in such a way, that will make His parents most happy and blissful, and He will do those actions, which will lead to great happiness to them! In fact our Lord will come in such a way, that mother Yasodha is able to recognize Him and also become very happy. She will also get her desire fulfilled. Our Lord has the capacity to do like this, as He is invested with the 6 Divine virtues. Why He has to come to visit them secretly like this? In the verse, the words “the Master and Lord of His devotees” (SATWATAM PATHI) have been used to denote, that our Lord is the master and Lord of the Yadavas and His own devotees. He will come due to His being the Master of the Yadava clan and being desirous of furthering and progressing the path of Bhakti. The purport of this is, that our Lord will definitely come, to confer joy, love and bliss (PRITIMAVAHA). Otherwise this “statement” will be just scriptural only.

[Shri Hari Rai has given a clear exposition of this. He says that “separation” (VIYOGA) is of two kinds. Firstly the separation from “Dharmi” (the Lord, Who has all the Divine virtues). Secondly the separation from the “Divine virtues” which are special and specific to our Lord only (Dharma). The first mentioned “separation” will be explained, in the coming chapter, pertaining to the Gopikas (SWAMINIS). In this chapter, the second mentioned separation (Dharmaroopa) is being dealt with. In this, with a view to protect the body (form), it is necessary for the Lord to come and visit them. If the Lord does not come with His “Dharmi” Divine form, the bodies of the people of Vraja will get burnt or get transformed—like coming into contact with fire, the wooden

articles get burnt. But here, the Lord has not come by Himself and hence, there was no "Darsan" of our Lord. The Lord, however, blessed the Swaminis with "supernatural capacity and made their bodies and senses of the form symbolizing the aspect of "separation" (VIPRA YOGA). This is termed as "VIYOGA of the DHARMI" kind. i.e. "separation from our Lord Himself", and this type of Viyoga or separaton does not lead to the destruction of the bodies by burning etc. Like, as fire cannot burn fire, our Lord did not come to meet in person, the Gopikas (the Swaminis). If the Lord were to visit again for the "union" (SAMYOGA), then the "opposite" effect will take place! How? The Gopikas are in the "Bhāva" or attitude of "separation", and if again the "union" with our Lord takes place, then all the entities will be burnt. This particular aspect will be described in the next chapter.]

[**LEKH:** Our Lord did not visit them in person and the reason for this has been given. Our Lord came in person also and the reason for this has been also given. If the Lord, never came at all, the protection of the devotees cannot take place and the progress of the path of Bhakti or devotion would stop. This is the purport of this explanation.]

Our Lord will visit Vraja in this way—what is the proof of the necessity for this visit? The "proof" is given in the next verse.

हत्वा कंसं रङ्गमध्ये प्रतीपं सर्वसात्वताम् ।

यदाह वः समागत्य कृष्णः सत्यं करोति तत् ॥३५॥

VERSE 35 Meaning: "Our Lord Shri Krishna, will make His words come true, which He had told you, after

coming near to you, subsequent to the killing of Kamsa, who was the enemy of all the Yadavas (and devotees) in the middle of the open playfield (at Mathura)."

श्रीसुबोधिनी : कंसं हत्वा यदाह भगवान् वो युष्माकं स्थाने समागत्य तत्सत्यमेव करोतीति, कंसो व्याजेनैव मारणीय इति परोक्षवादेनापि तावत्पर्यन्तं वदति। अतो गोपिकाः प्रति समागमनकथा शास्त्रार्थत्वेनापि सङ्गच्छते। कंसमारणानन्तरं तु प्रयोजनाभावान्न परोक्षकथायां निमित्तमस्ति। कापट्ये हि शीघ्रं हतो भवत्यक्लिष्टकर्मा नान्यथेति। वधश्च शीघ्रमेव कर्तव्य इत्यत्र हेतुमाह प्रतीपं सर्वसात्वतामिति सात्वतां भक्तानां सर्वथा प्रतीपं प्रतिकूलम्। पूर्वमन्यथाकरणे ज्ञापकमाह रङ्गमध्य इति रङ्गस्थानं हि लीलायाः, न तु वधस्या। तत्राप्यनुरोधात् युष्मानागत्य तत्रापि कृष्णः फलरूपः सर्वनिरपेक्षः। अनेन हेतुवादे प्रयोजनाभाव उक्तः अतस्तत्सत्यं करोत्येव। वर्तमानप्रयोगेण साम्प्रतमपि तस्यागमनं सूचितम्। वर्तमानसमीपे वर्तमान प्रयोगः। अत आगमिष्यतीत्यप्यविरुद्धम् ॥३५॥

ननु यथेदानीमागतो न दृश्यते, तथाग्रेप्यागतो न द्रष्टव्य इति किमागमनेन सत्यवाक्येन वेत्याशङ्क्याह मा खिद्यतमिति।

SRI SUBODHINI : After killing Kamsa, our Lord came to Nandagopa and gave him a message. Our Lord will definitely make this come true. Kamsa deserved to be killed, through each and every method or strategy. After killing Kamsa, there was no other purpose to be achieved. Kamsa was killed quickly due to his cunning nature. Otherwise our Lord would have spared him. That his destruction (Kamsa's) should be done very quickly, the Lord thought, as Kamsa was the enemy of all devotees of our Lord. Our Lord killed him, in the middle of the open playfield, where no one undertakes to kill anyone (as only games are played here). Hence, we may treat Kamsa's killing as a "play" enacted by our Lord! In fact, this "death" as a "play" was enacted by our Lord, as Kamsa

was an enemy of all the devotees of our Lord and more than all, he was a cunning person! There also, our Lord, who has no desire of His own, came to give His message to Nandagopa after killing Kamsa. Hence, the Lord's saying to Nandagopa was very sincere and there was no "motive" or "reason" (HETU) for His telling Nandagopa, and there was no "cunningness" either! The Lord always makes His words come true! The present tense is used, through the word "He does" (KAROTHI) to denote that, the Lord always carries out His words, and He has come "now". Usually the "present tense" can be used to describe the event, which is about to happen!.

Like the Lord is not being seen as having come to Vraja, will it be that, in the future also, He will not be seen to have come at all, then, what is the use of the "truthful" words of our Lord? This doubt is being removed by the following verses.

मा खिद्यतं महाभागौ द्रक्ष्यथः कृष्णमन्तिके ।

अन्तर्हृदि स भूतानामास्ते ज्योतिरिवैधसि ॥३६॥

न ह्यस्यास्ति प्रियः कश्चिन्नाप्रियो वास्त्यमानिनः ।

नोत्तमो नाधमो नापि समानस्यासमोऽपि वा ॥३७॥

VERSE 36 and 37 Meaning: "Oh! Most lucky ones! Please do not be unhappy. You will see our Lord Krishna very soon, as very near to you! He is present in the heart of every being like the fire in the wood. He is devoid of any "ego" and hence He has the equal vision for all. For Him, there is no one dear or bad or the best or the lowest and no one equal or not. He has no problem of this kind."

श्रीसुबोधिनी : भगवद्दर्शनार्थं खेदं मा कुरुतम्। दर्शने स्वरूपयोग्यो हेतुर्वयोरस्तीत्याह। महाभागाविति प्रतीत्या, अनुमानेन च युवयोर्महद्भाग्यं

प्रतीयते, तदवश्यं दर्शयिष्यतीति दर्शने न सन्देहः। योगज्ञानादिना दर्शनं वारयति अन्तिक इति। लौकिके भगवानेवापेक्ष्यत इति न रामग्रहणम्। तस्य प्रादुर्भावः सर्वत्रैव सुगम इति ज्ञापयितुं अन्तर्निरूपयति अन्तर्हृदीति। अन्यो भविष्यतीत्याशङ्कं व्यावर्तयति स इति। यो भवद्विरपेक्ष्यते, स एव सर्वेषामन्तर्हृदये वर्तत इति। तत्र प्रमाणमाह भूतानामिति। अन्यथा ते कथं जाताः प्राणिनः। आधारव्यतिरेकेण अन्नादिक्रियाणां स्थित्यसम्भवात्। अतः सूत्रापेक्षयाप्याधारत्वेन सर्वत्रैव वर्तते। अन्तर्हृदीति प्रतीत्यर्थं विशेष उक्तः। जीवासन्ययोर्व्यावृत्त्यर्थं दृष्टान्तमाह ज्योतिरिवैधसीति भूरुहत्वाविशेषेऽपि यथा घटादयो निमज्ज्यन्ते न ज्वलन्ति, तथा न काष्ठादयः, उत्पत्तावपि भूम्यंशान् स्वसमानान् न गृह्णन्ति, अतो ज्ञायते स्वभावत एव ते वन्द्यात्मकाः, जलेन च पुष्टा भवन्ति, उभयोर्व्यवधायक मायेव सूक्ष्माः पृथिव्यवयवाः, उभयोरप्यपगमे यावद्भस्म तावन्मात्राः, अतो भूयानंशस्तेजस एव। जलस्थानीयो ह्यासन्यः, पृथिव्यंशस्थनीयो जीव इति सर्वत्र भगवान् चेतनेषु उत्तम्भनचलनादिना वर्तत इत्यध्यवसीयते। अन्यथा मथनेनेव योगादिना न प्रादुर्भूतः स्यात् ॥३६-३७॥

एवं प्रादुर्भावे सुलभतामुक्त्वा तथापि दुर्लभ इति वक्तुं लौकिकप्रयोजकान् सर्वानेव सम्बन्धान् वारयति न मातेति।

SRI SUBODHINI : Please do not grieve, as to whether, the Lord will come and give "Darsan" or not "Yourselves" (you being His parents and also His devotees) is the cause for His Darsan! As you all are very lucky indeed! And due to this, our Lord will certainly give you the "Darsan". There is no doubt on this at all. He will not give you His "Darsan" in the way, which He usually confers on those who practice "Yoga" or are in the path of "Jnana". He will come to you personally and give "Darsan". Here the name of "Rāma" is not used and only the name of our Lord Shri Krishna is used, as everyone desires to have the "Darsan" of our Lord only! His immanence and manifestation is very easy, at all places and and at all times. Why? The Lord, whom you want to

have "Darsan" is already present in the heart of every being! If this was not so (i.e. if He was not present) how can the "being" get originated? If someone says, that all these "beings" have originated from "food" etc., this analysis and conclusion will also be not correct, as no one subject or material can sustain itself without a "basis" (Adhār), and due to this, the sustaining power of "food" etc. is also due to the presence of this great principle (PARAM), who is our Lord in the very heart of every being and everything. The basis of the "sustaining and growth" function of "food" is our Lord only. Like the thread itself, or Lord is present as the basis of everything, everywhere! Where is He (the Lord) present? Removing this doubt, it is said that the Lord is present in the heart of every being. This is told in this special way, only to denote the presence of our Lord.

With a view to establish the presence of our Lord, an example is given here. Like the "fire" is present in the wood; from earth, a pot is made; and the wood also is a product of this earth only. Both of them get originated from this earth only. But the pot gets drowned in water but the "wood" floats on the water! This is due to the reason that at the time of their origination, they do not partake of the same type of material factors e.g. like the wood is of the nature of fire and it gets strength through coming into contact with water! The factor of "Māya" (our Lord's power of illusion) causes the difference in both of them, as the symbol of the subtle "earth" principle or as acting as an "instrument" of this "earth". After getting burnt, we can say, that the first one was "wood", and the second one was "pot". But, both of these belong as the "parts" of the principle of "Prakash" or "brilliance" (TEJAS), which is one of the 5 "elementary" principles of nature. The

“special” part in both of them is “fire” (Tejas) only. Hence in this example, in the place of “water” is the soul and in the place of “earth” is the Jiva. In this way, our Lord is present in all the “beings” and enables them to do all works, such as to stand up and do actions, through which, one is able to understand, that the Lord is present inside these beings! The fire, which is in the wood, is made to be manifested through the process of rubbing constantly. In the same way, our Lord, who is in the heart of everyone, manifests through the process of “Yoga”. He does not manifest otherwise.

[LEKH : From food originates the beings. Thus, the actions of “birth” or “origination”, take place through “food” etc. This is the function of “food”, and hence there must be a basis for this “food” also, as its “Dharmi”! — i.e. “Dharmi” existed before “Dharma”, and is the cause for everything. This “Dharmi” Lord is present at all places and at all times and also is the basis of “birth” etc.

PRAKASH: Without our Lord as the basis, how can we construe that the “beings” will not exist? And why? Removing this doubt, our Shri Mahaprabhuji has told that these words “ĀDHĀRA VYATIREKENA” — the purport of which is, that no subject or object can do anything, without a proper basis (ĀDHĀR). Hence, even “food” and other objects also would have its “basis” (Ādhār) and this “basis” is our Lord only, as per the scriptures. Our Lord is present in all beings, and that is why it has been said that, our Lord is the basis of everything.]

In this manner, we can realize that although the manifestation of our Lord is easy, yet it appears to be rare. With a view to substantiate this, the entire gamut of “worldly” relationships are nullified through the next verse.

न माता न पिता तस्य न भार्या न सुतादयः ।

नात्मीयो न परश्चापि न देहो जन्म एव च ॥३८॥

VERSE 38 Meaning: "Our Lord has no mother, no father, no wife, no children; nothing is His' nor not His'! (i.e. of someone else) He has no body nor a birth!"

श्रीसुबोधिनी : अनेनासूयापि निवार्यते, न हि भगवान् कस्यचिदुपालंभ्यो भवतीति, तस्य सर्वान्तर्यामिणः कृष्णस्य यशोदाद्या मातृत्वेन प्रसिद्धा अपि ता न मातरः, तथा नन्दादयोपि न पितरः, न च सीताप्रभृतयो भार्याः। न वा कुशादयः सुताः, आदिशब्देन न भ्रातरः गदादयोपि, आत्मीयः स्वसत्तात्मकः, परः शत्रुः परकीयोपि पर एवेति न सम्बन्धी निरूपितः। चकारात्रोदासीनः, अयमर्थो निर्द्धारित इत्येवकारः, नापि देहः यदर्थमेतेऽपेक्ष्यन्ते, तस्य कारणं जन्मापि नास्ति। एवकारः पूर्ववत्। वेत्यनादरे। अनेन यत्किञ्चिदत्र सम्भावितं तदपि निषिद्धम् ॥३८॥

ननु कर्मसु विद्यमानेषु जन्मानुच्छेदात् कर्मणां च प्रसिद्धत्वात् कथं जन्माद्यभाव इत्याशङ्क्याह न चास्येति।

SRI SUBODHINI : By telling like this, what is proved is, that our Lord has no "blemish" through which someone can "blame" Him! Why? He has no type of relationship with anyone, and this is very specially explained in this verse. The Lord, who is present as the "indwelling Lord" (ANTARYAMI) of every being has no "mother", like mother Yasodha (i.e. no mother can "originate" our Lord) and the father like Nandagopa is also not His father! He has no wife like Sita (of Shri Ramachandra). No son like Kusa! No brother like Gada! He has no enemy either. Through the use of the word "cha" (and), it is said, He is also not the "unconcerned" (due to all the above "qualifying" factors). The word "like these" (YEVAM) used here, denotes the various factors, which are usually aspired for viz. the Lord has no body

either (which is the main reason for all desire and aspirations). In fact His “so called body” is not “body” (as we know) at all! The cause for His “body” is not birth at all. In the verse, the reuse of the word “like this” (YEVAM) denotes the certainty of all these, as real and truthful. The word “Va” (else) denotes, that everything else is not truthful or right!

When there is the past “actions” (Karma) present, “births” become inevitable. “Karma” or “actions” are well-known. Then how can one say that there is no “birth” at all? (for our Lord). This is answered, in this verse.

न चास्य कर्म वा लोके सदसन्मिश्रयोनिषु ।

क्रीडार्थः सोऽपि साधूनां परित्राणाय कल्पते ॥३९॥

VERSE 39 Meaning: “This Lord has no “Karma” (action) in Him, which forces Him to take a birth. (As in the case of ordinary beings). But He manifests Himself, in this world, with a view to protect the path of devotion (Bhakti). This “manifestation” is done by Him as a “play” (game). He plays these games, by manifesting Himself (by taking births) in “high”, “low” and also in “mixed” categories (of lives).”

श्रीसुबोधिनी : नापि अस्यान्तर्यामिणो निर्लेपस्य अग्निवत्सर्वदाहकस्य सदसन्मिश्रयोनिषु उत्कृष्टापकृष्टमध्यभावेषु देवतिर्यङ्मनुष्यरूपेषु अस्य कर्मापि न। तत्रापि वेत्यनादरे जातेऽपि तेन न किञ्चित्कर्तव्यमिति। तर्हि किमर्थमेतावत्करोतीत्याशङ्क्याह क्रीडार्थ इति अयं सर्वोपि भगवद्भावः क्रीडार्थः। सोपि क्रीडाभावः साधूनां परित्राणाय तदपि नोद्देश्य किन्तु कल्पते स्वयमेव समर्थो भवति। यथा सूर्ये समागते स्वयमेवान्धकारो नश्यति न तु तदर्थं प्रयत्नोऽपि कर्तव्यः। यथा महाराजे क्रीडार्थमप्यागते चौरभयनिवृत्तिः।

॥३९॥

एतदप्यङ्गीकृत्योच्यते मतान्तरे तु तदपि नास्तीति वदन् पूर्वोक्ते चोपपत्तिमाह
सत्त्वं रजस्तम इति।

SRI SUBODHINI : Our Lord, who is the Divine indweller of all beings, who is unaffected and unattached at all times, and who is brilliant and all consuming like the fire, has no "Karma", which will compel or force Him to take birth (as per the Karmas) in the celestial, animal, birds or human lives. Even after our Lord takes a birth, He is not "bound" by any "MUST DO" duties, as He is not bound by the "bondage of Karma", as He has no "actions" to be performed! If this is so, why does our Lord do so much? Answering this, our Mahaprabhuji says that, "For the sake of playing" (KREEDA), His "play" only! The devotees get automatically protected through these "games" (Leelas)—like on the rise of the sun, the darkness is automatically removed! The sun need not put any special effort to remove the darkness. Another example is given. When a king demonstrates his power, by way of a "game" or "play", the robbers and thieves, get the message and the fear from them to the people gets removed! In this way, our Lord also visits this world for His "play", and this "visit" itself, automatically ensures the protection of the devotees! For this sake, our Lord need not put any special effort, as the principal aim of our Lord for His manifestation is only to "play"! But the people in the world think, that the Lord is protecting His devotees, by putting efforts, because He is omnipotent and capable of achieving everything.

The above analysis can be accepted — but this is not prevalent in other faiths. There is a "reason and motive" (HETU), in what has been told, in the first instance and the same is explained below.

सत्त्वं रजस्तम इति भजते निर्गुणो गुणान् ।

क्रीडन्नतीतोऽत्र गुणैः सृजत्यवति हन्त्यजः ॥४०॥

VERSE 40 Meaning: “Our Lord is really NIRGUNA — beyond all the qualities — yet, He uses the three qualities of Satwa, Rajas and Tamas (during his manifestation). Also He is beyond playing all “games” (KREEDA), yet indulges Himself in “playing”, and through this “playful” way, creates this universe, using these three qualities. He then protects this universe and ultimately destroys it also.”

श्रीसुबोधिनी : स्वयं निर्गुण एव मूलभूतानेतान् क्रीडन् भजते। तेषां विशेषप्रयोजनमाह तैः सृजत्यवति हन्तीति ॥४०॥ यथा स्वयमजः स्वरूपतो न जायते, अन्यथा तु कार्यरूपेण जननमावश्यकमेवमात्मसृष्ट्यभावे गुणैरेव सर्गे जीवानामपि औपाधिकभेदेनैव भेदसम्भवात् कुत्राप्यात्मनः कर्तृत्वं नास्तीति निरूपयन् अन्तःकरणाध्यासेनैव कर्तृत्वं न स्वत इति दृष्टान्तेनोपपादयन् कैमुतिकन्यायेन भगवति कर्तृत्वनिषेधमाह यथा भ्रमरिकेति।

SRI SUBODHINI : Although our Lord is by Himself “NIRGUNA” (i.e. beyond all the qualities or Gunas) in His essential Divine being, He plays with these “qualities” (GUNAS) by using and adopting them. The “special and specific” purpose, for using these Gunas or qualities is described. The Lord creates this universe, through using these “qualities”, and also destroys the same.

Our Lord is “unborn” (AJA). Hence He does not take a “birth” with His Divine self. If He was not an “unborn” Divine self, then He would take a birth with His Divine self, to undertake/fulfill some tasks/purpose. When the Lord Himself does not manifest, all other “creation” takes place due to His qualities (GUNA) only. In this creation, due to the inherent, tendencies of the various types of

Jivas, here also, the “Divine self” (our Lord) is seen as the “non-doer”. Explaining this further, it is said that due to ignorance of the inner-mind only, one thinks that one’s own “Ātma” is the doer but really speaking the Divine self or Ātma is not the doer. By explaining this, the “doership” of our Lord is being nullified by the next verse.

यथा भ्रमरिकादृष्ट्या भ्राम्यतीव महीयते ।

चित्ते कर्तरि तत्रात्मा कर्तेवाहंधिया स्मृतः ॥४१॥

VERSE 41 Meaning: “Just like a person, who goes around himself, sees that the earth seems to be moving, in the same way, due to the ignorance caused by the intellect, which thinks that the inner-mind (chittam) is the “doer”, the “Ātma” or the “Divine self” thinks itself as the “doer”.

श्रीसुबोधिनी : यो हि वात्यावद्भ्रमति तस्य दृष्टिर्भ्रमरिका भवति। तथा दृष्ट्या भ्राम्यतीव मही ईयते, वस्तुतस्तु दृष्टिरेव भ्रमति, अन्यथा क्षणान्तरे अन्यैर्वा भ्रमणमुपलभ्येतेति। तथा चित्ते कर्तरि अहङ्कारे कर्तरि सति कर्तृत्वाभिमानस्यैव प्रयोजकत्वात् प्राप्ताप्राप्तविवेकेन अहङ्कार एव कर्ता भवति। तत्राहंधिया जीवोपि कर्तेव स्मृतः न तु वस्तुतः कर्ता, एवं केचिद् दृष्टान्तदार्ष्टान्तिकभावेन एकवाक्यतया योजयन्ति, वस्तुतस्तु दृष्टान्तद्वयं अन्तर्बहिर्भेदेन अन्यथा इवेत्यसङ्गतं स्यात्। दृष्टान्ते च विषये अन्यथाबुद्धिर्दार्ष्टान्तिके तु कर्तरीत्यसामञ्जस्यं च स्यात् अनुपयुक्तार्थश्च, न हि साक्षाद्भगवच्चरित्रे उपपद्यमाने प्रासङ्गिकत्वेन योजनमुचितम्, तत्र भगवान् ब्रह्मरूपः स्वयं तादृश एवाभिव्यक्तः नित्यस्वरूपगुणक्रियारूपः। क्रमेण परं पुरुषाणां दृष्ट्या गृहीतः, तत्र ग्राहिका दृष्टिः स्वधर्मं च तत्र योजयति। ततो ब्रह्मरूपमेव प्राकृतसम्बन्धेयं तत्र तत्र परिदृश्यमानं तथा तथा कल्पयति, तस्माद्भगवति नैते धर्मा युक्ताः स्वभ्रमादेव सच्चिदानन्दे प्राकृतत्वप्रतीतेः। किञ्च। यथा स्मृतौ साङ्ख्यादिशास्त्रे चित्ते कर्तरि आत्मा कर्तेव दृष्टस्तदध्यासात्, तथा भगवति स्वसम्बन्धरोपात्तत्वावः प्रतीयते न तु वस्तुतो भगवांस्तथा भवति।

ततः पूर्ण एव व्यापकः परिच्छिन्नदृष्ट्या तत्तत्पदार्थेषु अभिव्यक्त्या सूर्यवत्सम्बद्धस्तथा दृश्यते स्वधर्मारोपेण वा तथा मन्यते, वस्तुतो दृश्यतेऽपि न, अतः पूर्ण एव परमानन्दः परिच्छेदकदृष्ट्या तदिच्छया क्वचिदुपलभ्यते क्वचिन्नेति, यथेदानीं भगवदिच्छया मथुरावासिभिर्दृश्यते न तु भवद्भिः, यथा वा अस्मदादिभिर्दृश्यमानमपि भवन्तो वदन्ति नात्र भगवान् किन्तु मथुरायामिति। एवं भ्रमो भवदीयः, तस्मादिमं भ्रमं परित्यज्य सर्वत्रैव भगवान् ज्ञातव्य इत्यर्थः। साक्षात्कारस्तु तदिच्छया भविष्यति ॥४१॥ ननु अस्माभिरयं पुत्रत्वेन एतावत्कालं व्यवहृतः कथमिदानीमपुत्रत्वं स्वस्य वा भ्रान्तत्वं मन्यामह इत्याशङ्क्याह युवयोरेवेति।

SRI SUBODHINI : He who goes around himself, for him, the world also looks like going around! In this way, due to the vision of going round, he sees the world also in the same way. In reality, the earth does not go around with him. It is his vision, which is going around—as he is the one who is physically moving and going around himself! If this was not so, then he will see, in a very short time, the earth also going around! Others also will experience this movement of earth. But this does not take place.

In this way, when “ego” (Ahamkar) rises in the inner-mind, due to its influence, the inner-mind thinks that it is the “doer” (KARTAPAN). Thus it is the “ego” which considers itself as the “doer”—for both attainment of objects and for nonattainment. Now, the Jiva or the soul regarding this “ego” as itself, beings to think, that it is the actual “doer” — as the Jiva has identified itself with the “ego”. But, in reality, the Jiva is not the “doer”. In this way, the clear difference between the “inner” and the “outer” truths has been explained.

Our Lord is the Supreme Brahman and He has manifested Himself, as He is. In Him, His Divine form,

the qualities and action are all NITYA or permanent. But the manifestation is gradual, and the power and ability to have the Darsan of His Divine Leelas is bestowed by our Lord only. [If our Lord's "boyhood" and "Kumarahood" Divine Leelas are permanent (NITYA), then how come, we are unable to see them at all times? Removing this doubt, it is said, that all His Leelas are becoming seeable gradually as one gets the capacity and grace, through our Lord's will. Through His grace only one can get the Darsan of His "permanent" (NITYA) Leelas.]

It is the Supreme Brahman, which looks like a "natural" (human) form and this "looks-like-nature" is not in our Lord (Supreme Brahman), as it is "Kalpana" or thought-of-form". This "thought-of-form" is caused through our own "delusion" (Bhrama) — which causes us to see a "natural" (Prakruti) form in the otherwise Divine form of our Lord, which consists of SAT-CHIT-ANANDA (Truth-Consciousness-Bliss). [Just like a person, going round himself, due to his eyes also going round, sees the world as going around due to delusion, in the same way, the "worldly and materialistic" attitude of the human being, makes him see the same "materialistic" quality in our Lord; but in reality, in our Lord, there is nothing "worldly or material".]

In the Sankhya system, due to the ignorance of the Ātma in the inner-mind (i.e. considering itself as the ego) the Ātma, through ignorance, mistakes itself as the "doer" instead of the "ego". In the same way, by putting our own "worldly human" nature in the Lord, we think of the Lord also as only a human being! In reality our Lord is not like this. He is all-pervasive, with His full Divine form. Due to our "brokenvision" we see our Lord as being manifested in several forms and names, as one sees the

reflection of the sun in the waters of the pots—as if the “sun” is divided. In the same way, the “one” Lord is seen as divided, due to the lack of proper vision!

In reality, our Lord does not give Darsan, through these “human” eyes at all, as He is the full and the ultimate Divine form of Bliss. But sometimes, due to His grace or will, someone is able to see Him or at some other time, none can see Him at all. Just now, the people of Mathura are able to see Him. “You are telling (Uddhava tells to Nandagopa) that you are not able to see the Lord as He is in Mathura only. This is due to your “Bhrama” or delusion. So please remove this delusion and become certain, that our Lord is present everywhere. Our Lord’s will and desire only can confer His “real” Darsan.”

Up to now, we have regarded our Lord, as our son only. How can we now treat Him as though, He is not our son? How can we also regard ourselves as in delusion? (Madcaps!) This doubt is answered by the next verse.

युवयोरेव नैवायमात्मजो भगवान्हरिः ।

सर्वेषामात्मजो ह्यात्मा पिता माता स ईश्वरः ॥४२॥

VERSE 42 Meaning: “This Lord of the universe, Shri Krishna is not your son only. He is Ishwara—the Lord of this entire creation. In view of this, He is the real Father, Mother, Son and the Divine soul (self) (Ātma) of everyone.”

श्रीसुबोधिनी : यद्भगवतो लीलया भगवान् पुत्रो जात इति तथैवाङ्गीक्रियत इति मतं तदा युवयारेवैवभूतो नान्येषामिति नास्ति किन्तु सर्वेषामेवायमात्मजादिः, सर्वात्मा ह्ययं तेषां पुत्रत्वाद्याकारेण यदि न भवेत् आधिदैविकप्रकारेण वा तदा संसारे प्राणिनामानन्दो न भवेदिति, ‘कोह्येवान्यात्कः प्राणयात् यदेष आकाश आनन्दो न स्यादिति श्रुतेः’। यतोयं हरिः

अकारणसर्वदुःखहर्ता, भगवान् समर्थः, यदि समर्थो भूत्वा न दुःख दूरीकुर्यात् तदा अयुक्तं भवेदिति, अतो युक्तत्वादेव सर्वेषामात्मजः, आत्मा च सङ्घातरूपः, तथा पिता सङ्घातस्तु बीजम्, माता योनिः, स च जीवः, ईश्वरो नियन्ता अन्तर्यामी च, एतावद्रूपो भगवान् सर्वेषां भवतीति किमाश्चर्यं भवतां पुत्रत्वेन स्वात्मानं ख्यापितवानिति ॥४२॥ ननु सर्वेषां तथात्वेऽपि न सर्वेषां तथा प्रतीतिः किन्त्वस्माकमेव इदं च भगवता लीलयाैव तथैव कृतम्, अतः पुत्रोस्माकमेव न सर्वेषामिति चेत्तत्राह दृष्टं श्रुतमिति।

SRI SUBODHINI : “The Lord has become your “son” as an enactment of His Divine Leela. Even if we accept your saying, that He is your son only, it is not that He is not the son of anyone else! Why? He is the “son” of everyone, as He is the only one who exists, as the “indweller” Ishwara, in everyone. He is the “Ātma” in everyone. If He does not manifest as the “son” or does not manifest with His Divine self, no one in this universe, will ever get to taste the bliss and Ananda of the Lord! It is our Lord, who gives bliss and joy to everyone. As said in the Vedas, our Lord is the basis and cause for the aspect of bliss in everyone.

As our Lord is “Sri Hari”, he mitigates the sorrow of everyone—and there need not be any cause or reason for this grace of our Lord!. As He is the Lord of the universe, He is capable of achieving everything, as He is omnipotent. As omnipotent, if He does not remove the sorrow of everyone, then it will be inappropriate. Thus, with a view to show His ability, our Lord has become the “sons, Ātma, father, mother and also the Jiva. He is also the “Ishwara”, and the “Antaryami” also (indweller—Lord). Our Lord is of all these forms and due to this He is everyone and He is of everyone. What is the big deal about this, and in fact the Lord has made you famous by becoming your son!”

Although our Lord remains as He is, at all times, without any change, this “changeless” (NIRVIKĀRA) quality of our Lord is not seen by everyone — “as it has happened to us—and this “attitude” in this has been originated by our Lord only as part of His Divine Leela. Hence, we are thinking that this Supreme Brahman, (our Lord) in only our son, and He is not the son of others or everyone”. Nandagopa is bound to tell like this, and answering this is the next verse.

दृष्टं श्रुतं भूतभवद्भविष्य-

त्थास्नुश्चरिष्णुर्महदल्पकं च ।

विनाच्युताद्वस्तुतरां न वाच्यं

स एव सर्वं परमार्थभूतः ॥४३॥

VERSE 43 Meaning: “Whatever is being seen or heard, the past events, the future and the present situation, inanimate and animate beings/objects, the big and the small and each and every type of objects/materials, which we see or hear in this creation—all these are of our Lord’s only and there is no one or nothing else, than our Lord (who has manifested as these). It is our Lord who has taken all these forms and He is also the highest truth of everything and everyone”. (i.e. He is the basis and He has also become everything!)

श्रीसुबोधिनी : भगवान् सर्वेषामेव सर्वरूपो भूत्वा तथात्वं बोधयति। तथा सति यदि कोपि न मन्यते तदा तेषामभाग्यम्। भवद्भिरपि भ्रमात्र मन्तव्यम्, किन्तु सर्वत्वेन पुत्रत्वमपि मन्तव्यमिति, न तु पुत्रत्वमेव। परिच्छिन्नदृष्ट्या तावदेव गृहीतमिति तवान्यथाबुद्धिर्न वक्तव्येति, दृष्टं प्रत्यक्षतः ऐहिकम्, श्रुते श्रुत्यादिना पारलौकिकं च लौकिकमलौकिकं च भगवानेवेत्यर्थः। भूतभवद्भविष्यदिति त्रिविधकालपरिच्छेद्य उक्तः। अनेन कालपरिच्छिन्नमपि भगवानेवेत्युक्तम्। अनेन परिच्छेद्यापरिच्छेद्यविरुद्धसर्वधर्माश्रय

इत्युक्तम्। परिछिन्नेप्यवान्तरभेदवानयमेवेत्याह। स्थाष्णुश्चरिष्णुरिति। स्थावरं जङ्गमं च तत्रापि तृणमेरुभावौ सिकताब्रह्माण्डभावौ वा मशकब्रह्मभावौ च भगवानेवेत्याह महदल्पकं चेति। एव चतुर्द्धा भिन्नो भगवान् चतुर्मुर्तिः स्वयमेव यतः, अच्युतः, अन्यथा केनाप्यंशेन परिच्छेदे च्युतत्वं स्यात्, अतोऽच्युताद्विना अच्युतव्यतिरेकेण इतरद्वस्तु न, न वाच्यम्, किन्तु स एव सर्वमच्युतमिति। अच्युतविभक्तमपि न भवति अच्युतभिन्नमपि न भवति। नन्दस्य प्रथमाधिकारित्वात् आधिदैविकप्रकारेण विश्वासायं भगवतः सर्वत्वमाह परमार्थभूत इति। परमार्थो भगवान् भूतः आधिदैविकः, अपरमार्थः आध्यात्मिकः किन्त्वर्थो भवति, भौतिकस्त्वनर्थः अत एव ब्रह्मवादात् आधिदैविकवादः पूर्वमीमांसासिद्धः किञ्चिदपकृष्टः, ततोपि भेदवाद आध्यात्मिकरूपः। ततोऽपि मायावाद इति, बोधने उत्तरोत्तरमपकृष्टप्रकाराः, तत्राधिदैविको भौतिकः। मुक्तिश्च प्रमेयबलेनेति ॥४३॥

एवं नन्दोपदेशः समाप्तः रजनी च ततः समाप्तेत्याह एवं निशेति।

SRI SUBODHINI : Our Lord is in every form having become that form and also make us understand in the same way, which He has become! i.e. it is He who shows Himself and make us understand Him as He has become! Even after this, if someone is unable to comprehend this Divine Leela of our Lord, then he is very unlucky indeed! "You also should not get deluded and regard the Lord as having manifested here only. Why? It is our Lord, who has become all these forms, which we see in the universe. By thinking like this, you can regard Him as your "son" also! But please do not commit the gross error of regarding Him, as your "son" only! If, through your divided vision you have understood the Lord only as your "son", then also, please do not regard Him, only as a human being. You have already seen, with your own eyes, the "worldly" aspects of the Lord; you have also heard, from the scriptures, the glory and greatness of

our Lord (i.e. His supernatural qualities/status). Now listen to the highest truth. IT IS OUR LORD ONLY WHO HAS BECOME, BOTH THE "WORLDLY" (LOUKIK) AND THE "SUPERNATURAL" (ALOUKIK) WORLD!

Our Lord is also measured, (although He is immeasurable) through the time-divisions of the past, the present and the future. Thus the entities, which are divided by the Divine factor of "time" (Kāla) is also of our Lord only. FROM THIS, WE HAVE TO UNDERSTAND THAT OUR LORD ALWAYS HAS THE "OPPOSING TRUTHS" (VIRUDDHA DHARMA) IN HIM—I.E. HE IS UNDIVIDED AND ALSO DIVIDED!

The sub-divisions, which we see in the already divided entities, are also our Lord only. In both the animate and inanimate beings, the form of a blade of grass and the huge Meru mountain, the dust and the entire universe, the smallest fly to Lord Brahma—all these are our Lord only! The big and the small are also our Lord only. In this 4 fold way of manifestation, caused by the differences in nature and behaviour—everything is our Lord only. Our Lord is "Achyuta" (who has no change or decline i.e. who is always of the same Bhāva or nature). If He was not "Achyuta", He would have got "decline and reduction" through any of the "divisions", which He has made in this creation. Hence there is nothing else than our Lord, who is "Achyuta" (changless, stable, one Lord). He is the full "Achyuta", and hence our Lord is not "divided" at all. Moreover, no other object is separate or different from our Lord.

Nandagopa is very deserving. With a view to instill faith in him, about the divinity of our Lord, our Lord has

become all these forms. We should also say, that our Lord is the highest truth (PARAMĀRTHA). Due to His inherent divinity, the Lord is the highest truth. As He is the "spiritual" truth, He has given "meaning" (reality) to all existence. The "physical" manifestation, is not denoting any "meaning". That is why, the analysis through Brahman (Brahmavāda) is considered higher than the analysis done in the earlier part of the Vedas (which emphasize action, heaven etc. (POORVA MIMASA). The spiritual analysis in this earlier part of the Vedas is considered as the lowest. Equally, the analysis that this "universe itself is an illusion" (MĀYAVADA) is much lower than this, as under this, the "doer" is under the control of "illusion", and thus all is "illusion"; and life gets no meaning at all for anything. Moreover the followers of both the earlier and the latter parts of the Vedas (POORVA MIMASA and UTTARA MIMASA—the followers of "action" (Karma) and "spiritual wisdom" (Jnana) cannot accept this sort of argument of "Māya" or illusion. AS MUKTHI OR LIBERATION IS POSSIBLE ONLY THROUGH THE GRACE OF OUR LORD (PRAMEYA BALAM).

In this way, conversing with each other the "teachings to Nandagopa" and the night got completed, and this is described in the next verse.

एवं निशा सा ब्रुवतोर्व्यतीता नन्दस्य-

कृष्णानुचरस्य राजन् ।

गोप्यः समुत्थाय निरूप्य दीपान्वास्तूत्समभ्यर्च्य-

दधीन्यमन्थन् ॥४४॥

VERSE 44 Meaning: "Shri Sukadeva said, "Oh! King! Nandagopa and the devotee of our Lord, Uddhava

conversed in this way, and the entire night went away like this! The Gopis got up at the stroke of the dawn, lit lamps in their houses, and after doing the "Vastupooja" (of their family deities), began to churn the curd."

श्रीसुबोधिनी : सा निशा एवं ब्रुवतोरेव व्यतीता यस्या मुखे समागतः, ततः पर भार्यया सह भगवद्गुणालापेनापि रात्रिर्गच्छन्तीति तद्व्यावृत्त्यर्थं गणयति, नन्दस्य कृष्णानुचरस्येति नन्दो भगवद्भक्तः प्रसिद्ध एव। उद्धवः कदाचिदन्यदपि वदेदित्याशङ्क्य तत्रिवृत्त्यर्थमाह कृष्णानुचरस्येति सेवको हि स्वामिकार्यमेव कर्तुमागतः स्वामिकथामेव करोति। राजन्निति तदभिज्ञत्वात्सम्बोधनम्। निशाप्रतियातेत्यत्र निदर्शनमाह गोप्यः समुत्थायेति सम्यगुत्थाय न तु रात्रावेव निमित्तवशादुत्थानम्, निरूप्य दीपानिति तासां सम्पत्तिरधिका निरूपिता। दीपानिति बहुवचनेन भगवतो मङ्गलारात्रिकमपि सूचितम्। वास्तून् समभ्यर्च्येति देहल्यादीनां सम्यगर्चनं कुलधर्मख्यापनार्थम्, भगवानत्रस्थित इति भक्त्या वा, दधीनि नानाविधानि प्रातःकृतानि मध्याह्नकृतानि सायंकृतानि च मथनं तूषस्येव। लौकिको दोहस्त्रिवारम्, वैदिको द्विवारं त्रिवारमित्येके। अनेन गोपिकानां सन्तोषार्थमयमागतः तासां सुखचरितेन तुष्यतीति नन्दातिथ्यवत् ताभिः कृतमातिथ्यं निरूपितम् ॥४४॥

यद्यपि स्वरूपस्थित्यैव सन्तुष्टो भवति तथापि तासामुत्कर्षमप्याह ता दीपदीप्त्यैरिति।

SRI SUBODHINI : Uddhava had come in the late evening (i.e. beginning of the night) and throughout this night, they talked to each other. One can spend time with one's wife also, by talking about the Divine qualities of our Lord. But this was not the case. Nandagopa was a devotee of our Lord, and Uddhava is the servant and devotee of our Lord. Both of them spent the entire night discussing about our Lord. Nandagopa, being an ardent devotee of our Lord, was not eager to discuss anything else than our Lord's Divine virtues and Uddhava is also the devotee and servant of our Lord. He will also do that

action only for which he had come to Vraja. Hence, Uddhava spoke about our Lord only, as through this only he will fulfill his duty and attain the desired result.

Oh! King! This addressing of King Parikshit has been done by Shri Sukadeva, with a view to make the king alert, as the king was also aware that the "night" at Vraja had gone by, and the proof for this was, that the Gopis had all got up, fully awakened, at the stroke of the dawn (and not during the middle of the night). They now lit several lamps, which denotes, that all of them had enough wealth with them! By giving the word as "lamps" (plural) it is indicated, that these Gopis did the "auspicious waving of lights" (MAGALA AARATI) to our Lord. They, according to their family tradition and practice, worshipped their family deities very well. Or in other words, they did the worship of our Lord, with so much intense love, as they were certain, that the Lord was with them! They prepared for the noon and evening, in the morning itself. The curd was churned in the morning by them. Through this, it is certain, that the night was over, and it was dawn at Vraja. The cows are usually milked thrice a day. Through the scriptural specifications, the cows are milked twice in a day. But some people say, that through this "Vedic" way, a cow can be milked thrice a day also.

Uddhava had come to Vraja to make the Gopis happy and joyful. Uddhava became very happy on hearing about the blissful stories about the Gopis. Like Uddhava had become happy with the generous and loving hospitality of Nandagopa, the hospitality given by the Gopis also has been described.

Uddhava was so much impressed and cheerful on seeing the behaviour and attitude of the Gopis, and hence their glory and greatness are described in the following verse.

ता दीपदीप्तैर्मणिभिर्विरेजू रज्जू विकर्षद्भुजकङ्कणस्रजः ।

चलन्नितम्बस्तनहारकुण्डलत्विष्यत्कपोलारुणकुङ्कुमाननाः ॥४५॥

VERSE 45 Meaning: “The Gopis were looking illuminated through the resplendent gems in their ornaments, made brilliant through the light of the lamps. They were now churning the curd by pulling the two chords, through their hands fully covered with countless bangles. Their body, bosom, garlands and earrings were seen swaying on both the sides! Due to the brilliance caused by these shaking garlands and earrings, and due to the red colour caused by their “kumkum”, their faces were looking specially bright and beautiful.”

श्रीसुबोधिनी : दीपैर्दीप्ता ये मणयः दीपप्रतिबिम्बग्राहिणस्तैर्विशेषेण रेजुः। स्वरूपापेक्षयापि अधिका कान्तिरिति भगवद्योग्यता निरूपिता भगवद्गुणगानयोग्यता वा। एवं स्वरूपं वर्णयित्वा क्रियाभिनिवेशेपि शोभातिशयमाह रज्जूनां विकर्षयुक्तौ यौ भुजौ तत्र कङ्कणानां स्रजो यासु। स्थूलकङ्कणपरिधानं भगवद्विरहात् क्षामत्वं वा बोध्यते। **चलनितम्बः** स्तनौ च तत्र हाराः कुण्डले च यासाम्, कुण्डलयोर्वा त्विदं कान्तिस्तद्युक्तौ कपोलौ त्विष्यत्कपोलौ सामान्यतस्त्विदं युक्तौ वा कपोलौ ताभ्यां कृत्वा अरुणाः कपोलयोर्वारुणाः अरुणकुङ्कुमयुक्तमुखा वा। सर्वाङ्गेषु सौष्टवमाभरणान्युत्तमत्वं च निरूपितम् ॥४५॥ एवं स्वरूपतो भगवद्योग्यत्वेनातिथ्यमुक्त्वा भगवद्गुणपरत्वेनापि तथात्वमाह उद्गयतीनामिति।

SRI SUBODHINI : The Gopis were looking illumined through the gems shining brilliantly in the light of the lamps lit by them. They were looking more beautiful than before, due to this. This shows, that they had the “appropriate quality and virtue” in them, which enabled them to render seva or service to our Lord! (i.e. they deserved to do seva to our Lord). In other words, they richly deserved to sing the glory and greatness of

“GOVINDA” (our Lord)! After describing their nature, they (the Gopis) were seen busy doing their household chores, and this also enhanced their brilliance manifold! The hands, which were churning the curd, were seen adorned with garlands of bangles! They were being seen as bangles only – very prominent, as the Gopis had become weak due to their “separation” from our Lord! Their bodies, bosom, garlands and earrings were all swaying. The brilliance of the earrings was falling on the cheeks and the cheeks, began to shine with a reddish hue, and the Gopis, who had applied “kumkum” powder on their face, were now seen as more beautiful with the brilliance of the earrings also added! In this way, the “beauty” of their selves and the ornaments has been described.

After describing the hospitality accorded to our Lord, through their selves, they are now spoken as deserving to do hospitality to our Lord, due to their attachment to the singing of the glory and greatness of our Lord.

उदगयतीनामरविन्दलोचनं व्रजाङ्गनानां दिवमस्पृशदध्वनिः ।
दध्नश्च निर्मथ्यनशब्दमिश्रितो निरस्यते येन दिशाममङ्गलम् ॥४६॥

VERSE 46 Meaning: “The Gopis of Vraja, were seen singing the glory and greatness of our Lord’s qualities and Divine Leelas, and the sweet sound of this singing touched the heavens! This sound of singing got harmoniously mixed with the churning of curd!, through which all the “inauspiciousness” (AMANGAL) of the four quarters was removed.”

श्रीसुबोधिनी : धर्मबुध्यापि गानं सम्भवतीति तद्व्यावृत्त्यर्थमाह
अरविन्दलोचनमिति स हि कमलनयनः कोटिकन्दर्पसुन्दरः। ननु कथं
ब्रह्मत्वादिगुणा नोक्तास्तत्राह व्रजाङ्गनानामिति ता हि व्रजस्त्रियः सौन्दर्येणैव

वशीकृताः किं ब्रह्मत्वादिना, प्रशस्तान्यङ्गानि यासामिति तावन्मात्रपरत्वे हेतुरप्युक्तः। अन्यथाङ्गप्राशस्त्यं व्यर्थं स्यात्, तासां लौकिकवैदिकनिरपेक्षत्वाय गाने विशेषमाह उद्गायतीनां ध्वनिर्द्विमस्पृशदिति। कार्यकारणसहितं गानं निरूपितम्। कारणाधिक्याल्लोकपरित्यागः, तथासति लोकविद्विष्टत्वात् अस्वर्ग्यत्वमाशङ्क्य तस्यैव स्वर्गसम्बन्धः कः सन्देहस्तत्फलस्येति। तेनैव चरितार्थत्वात् वैदिकनिरपेक्षता च। तासां भगवदीयत्वेनैव स्वर्गस्यानपेक्षितत्वात्, वाचनिककायिकयोरेव कर्मणोः स्वर्गसम्बन्धप्रतिपादनार्थं दध्नश्च निर्मन्थनशब्दमिश्रित इत्युक्तम्। चकारात्कङ्कणानामपि रणत्कारेण मिश्रितः, भगवदीयानां गुणानां सम्बन्ध्यपि गोपिकानां गवां च सम्बन्ध्यपेक्षत इति भगवानिव भगवद्गुणा अपि तत्सापेक्षा इति तासां महत्त्वं सूचितम्। ननु सर्वधर्मपरित्यागे तासां पापं भवेदिति कथं तद्वर्णनेनातिथ्यं माहात्म्यं चेत्याशङ्क्याह येन ध्वनिना दिशामेवामङ्गलं निरस्यते किमुत तत्सम्बन्धिनाम् ॥४६॥ एवं तासां जिज्ञासापर्यन्तं निलीयेव स्थित इति वक्तुं जिज्ञासाप्रकारमाह भगवत्युदित इति।

SRI SUBODHINI : In this verse, by giving the words “Oh Lord of lotus like eyes” (ARAVINDA-LOCHANA), it is indicated, that the Gopis did have the “spiritual wisdom” and knowledge about our Lord, but they did not act as per this “wisdom” — but they began to sing the glory and greatness of our Lord (Dharmi). Why? As our Lord was much more beautiful and attractive than crores of cupids, and due to His lotus like eyes! Why did the Gopis not sing about the “Brahman” (Absolute Truth) and its qualities-free nature as pertaining to our Lord? On this, our Shri Mahaprabhuji says that the singers were the Gopis of Vraja, and these Gopis have been enraptured by the beauty of our Lord only and they had nothing to do with the “Brāhmic” nature of our Lord! What was the reason for this eternal attraction and attachment to our Lord of the Gopis and vice versa? It is

the beauty of the Gopis and of our Lord, which was "supernatural"! Their beauty was praiseworthy. The Gopis never wanted anything of the "worldly" (LOUKIK) or the "Vedic" nature. They had no desires for themselves. Due to this exalted spiritual nature and love (Bhakti) for our Lord, the sounds of their songs veritably reached and touched the heavens! Why? These songs had blended beautifully the "action" (KĀRYA) and the "cause" (KĀRAN). [PRAKASH: The "act" of touching the heaven is the "KARYA" and the intense love for our Lord is the "cause" (KĀRAN).] As their intense love for our Lord was more prominent and dominant, they were able to give up all their attachments of this material world. A doubt may arise; will their songs be not acceptable to the heavens, due to their non-attachment to the worldly and material objects? Answering this, it is said, that this "sound" became related to the heavens. Hence, there is no doubt that the "result" (Phalam) of the sound also was attained by the "heavens". The Gopis fulfilled themselves by this singing the "praise" of the Lord and the "heavens" got the benefit there of. This clearly indicates, that the Gopis had no desire to get any "Vedic" result or Phalam also. Their desire was only to sing the glory of our Lord!

The Gopis belonged to our Lord only. Hence, they had no desire to go to "heaven" or enjoy the pleasures thereof! With a view to get their actions performed through their "words" and "body" get related to the heavens, the "union" of their "singing" (sound) and the "sound" created by the churning of the curd, has been referred to.

The word "cha" (and) used in the verse, indicates that the "jingling" sounds of the bangles also created this "union" of sounds! Those, who are related to the Divine

virtues of our Lord, desire relationship with the Gopis and the cows. In this way, like our Lord, His virtues and qualities also desire relationship with them—thus showing the glory and the greatenss of the Gopis!

By giving up all the natural duties, will the Gopis get the result of sins? How come this sort of renunciation and giving up, has been hailed as instrumental for the hospitality and singing of the “praise” of our Lord? How have they been glorified too? Because their “sound” removes, all types of “inauspiciousness” in everything, and what is there to say, that this “sound” can easily remove all the “inauspiciousness” of those related to them also! (i.e. certainly everyone and everything gets “purified” by coming with contact with the “sound” of the Gopis singing the glory of our Lord.)

[LEKH: The “sound” which is the basis of the singing of the glory and greatness of our Lord, can confer the “bliss of Ātma” to everyone. Their singing touched the heavens—this is what is said. The purport of telling like this, is that, it was due to the “Divine nature” of the Gopis, that the “sound” had touched the heavens. This “singing” was not done, with a desire to touch the heavens—thus proving that the Gopis of Vraja had no desire of attaining any “Vedic” result, nor they had any desire for it! Their “detachment” from the “worldly” (LOUKIK) desires has been already mentioned. Now they did not desire any other “Divine or Vedic” result or glory/ attainment also! Their songs were through the words; their churning the curd was done through their bodies and both of these are related to the “bliss of their Ātma” (or due to the ĀTMA SUKHA). The worship or seva, through the mind, originates or gives rise to the bliss of our Lord. (BHAGAVADANANDA).

The songs pertaining to the glory of our Lord is the “doer” (Karthā); the “sound” connected with the Gopis is the “action” (Karma); the churning of curd connected with the cows is the “action” (Karma). In this way, the glory of the virtues of our Lord, the sounds of the Gopis and the churning of the curd—all of these got combined together i.e. during the churning of the curd, the glory and greatness of the virtues of our Lord are sung aloud.

Till the Gopis were eager to know about him, Uddhava was not visible for them, and the next verse describes the nature of their eagerness to know about Uddhava.

भगवत्युदिते सूर्ये नन्दद्वारि व्रजौकसः ।

दृष्ट्वा रथं शातकौम्भं कस्यायमिति चाब्रुवन् ॥४७॥

VERSE 47 Meaning: “On the rising of the Lord Suryanarayana, the devotees in Vraja asked each other, on seeing the parked golden chariot on the gates of Vraja, as to whom this chariot belonged to?”

श्रीसुबोधिनी : वाच्यार्थानुपयुक्ता कथा नोच्यत इति उद्धवस्य प्रातःकृत्यं नोक्तम्। तद्दिनसूर्यः भगवत्स्मारक इति गोपिकानामुद्धवस्य च परमपुरुषार्थदायीति सूर्यस्य भगवत्त्वमुक्तम्। नन्दस्य राजगृहवद्भिन्न एव व्रज इति तद् द्वार्येव रथः स्थापित इति। मुख्यतया स्त्रियः किम्बहुना सर्व एव वृत्तान्तानभिज्ञाः। नन्दादीनां तत्सम्बन्धिनां चायं रथो न भवतीति शातकौम्भत्वात् सर्वतः सुवर्णनालङ्कृतत्वात् निश्चित्य कस्यायं रथ इत्यब्रुवन्, चकाराद्विचारितवन्तः पृष्ठवन्तश्च ॥४७॥ ततः कस्यचित्पुरवासिनो राजकीयस्य सम्बन्धी रथ इति निश्चित्य, पूर्वमागतत्वात् अक्रूर एव लब्धस्वादुः पुनरागतः इति सम्भावनां कृतवन्तः, तदाह अक्रूर आगतः किं वेति।

SRI SUBODHINI : Usually those words are not uttered, which are not useful for the issues on hand or under discussion. Through this, Uddhava's morning ablu-

tions have not been referred to. The “sun” has been hailed as “the Lord” (Bhagavan), because on that particular day, the rising sun made all of them remember our Lord! This brilliant sun conferred the highest “Phalam” and result to both Uddhava and the Gopis (i.e. both of them attained their desired goals).

Nandagopa's home was situated separately like a palace. The chariot was standing near the entrance gate. This chariot was seen specially by the Gopis of Vraja. They were not aware of anything about this chariot at this point of time. All of them, began to ask each other, thinking about this chariot—whether this chariot belongs to Nandagopa or any of his relatives? Why? The chariot was ornamented by gold on all the four sides. They began to ask, as to whom this chariot belonged to? The word “cha” (and) used here denotes, that they now thought and also asked each other!

After thinking and enquiry, they came to the conclusion, that this chariot may be belonging to a government official from the city. Perhaps Akrura himself would have come back again, as he had got a taste of Vraja, through his previous visit. They began to deduce like this, as per the next verse.

अक्रूर आगतः किं वा यः कंसस्यार्थसाधकः ।

येन नीतो मधुपुरीं कृष्णः कमललोचनं ॥४८॥

VERSE 48 Meaning: “Has Akrura come back again? Akrura, who came to Vraja to do the bidding of Kamsa, and who took away our Lord Shri Krishna with lotus eyes, to the city of Mathura?”

श्रीसुबोधिनी : प्रायेणाक्रूरेणैवेयं भूदृष्टेति। अक्रूर एवागतः, तथापि प्रयोजनाभावात्तस्यागमनं न सम्भवतीति बाधकज्ञानात् सम्भावना। ननु सर्वेषु विद्यमानेषु सुतरां वसुदेवादिषु किमित्यक्रूर एव सम्भाव्यत इत्यत आहुः—यः

पूर्व कंसस्य अर्थं पुरुषार्थं साधितवान्। विपरीतोक्त्या वदन्ति वस्तुतस्तु परमपुरुषार्थं मोक्षं साधितवानेव। ननु भवतां तस्मिन् कोयं दोष इत्याशङ्क्याहुः येन नीतो मधुपुरीमिति। कृष्णः फलात्मा। कमललोचनः फलसाधनमैहिकफलरूपो वा ॥४८॥ तर्हि तादृशस्य कृतकार्यस्य द्विष्टस्य च कथं पुनरागमनमिति चेत्तत्राह किं साधयिष्यत इति।

SRI SUBODHINI : This side of Vraja, only Akrura had seen before. Hence it is he, who must have come again. There is no purpose for his coming. Having thought like this, they say, that it is their imagination or deduction only! When there are people like Vasudeva at Mathura, who could come to Vraja? why did they think immediately of Akrura? "Our imagination links us to Akrura, as he had come first and fulfilled the task of Kamsa!" This sort of saying is to show their pent-up emotion of "opposition" to Akrura! But in reality, Akrura had taken away our Lord and got "Moksha" for Kamsa! What is wrong with this? What is there as "blemish" in Akrura for this action? Now, the Gopis are pointing out specifically to the "blemish" of Akrura, by telling that Akrura had deprived of the joy and bliss of our Lord Shri Krishna, who confers the Divine bliss, even now, to them, by taking Him away, from their midst, to Mathura—as our Lord Krishna is the "Phalaroopa" (the Divine result Himself) and is of "lotus-like eyes"—which becomes the immediate result or "Phalam"—i.e. the Gopis say that Akrura took away, their immediate and the nearest beloved Lord, whose "lotus-like eyes" conferred the result of Diving bliss.

The one "hated", who had gone away after perpetrating the evil act, why has he to come again? This is replied in the next verse.

किं साधयिष्यत्यस्माभिर्भर्तुः प्रेतस्य निष्कृतिम् ।

इति स्त्रीणां वदन्तीनामुद्धवोऽगात्कृताह्निकः ॥४९॥

VERSE 49 Meaning: “Has he come to liberate the dead “swami of yours” (Kamsa) through the “flesh” of ours? Why has he come to take us away? When the Gopis of Vraja were talking like this, Uddhava came there after completing his daily ablutions.”

श्रीसुबोधिनी : प्रायेणास्मान् गोपिकाः विशेषाकारेण नेतुमागतः, नीत्वा च प्रेतस्य कंसस्य निष्कृतिं करिष्यति, स हि स्वार्थं नीत्वा स्वपुरुषार्थमप्यसाध्य अस्मत्पुरुषार्थमपि नाशयित्वा जनैराक्रुष्टः तदपराधपरिहारार्थं कृष्णमत्र प्रेषयितुं असमर्थः, अस्मानेव तत्र नेष्यति तावता निष्कृतिर्भवति जनापवादः परिहृतः इति। अन्ये तु मृतस्य कंसस्य दैत्यत्वादुधिरमांसप्रियस्य मांसं दातुं सुतरां रमांसमस्मान्नयति, तथा च सति यथा पूर्वमनोरथो विपरीतो जातः एवमयमपि भविष्यति ततो भगवानेनमेव बलिं दास्यति भ्रान्तोऽयं समागत इति उपहासमुक्तवन्त इत्याहुः तदेवाह किं साधयिष्यति न किञ्चिदिति। इदं विशेषाकारेण वचनं स्त्रीणामेवेति, वदन् पूर्वभावमुपसंहरति इतिस्त्रीणामिति, वदन्तीनां सतीनां क्षणं विलम्बे शापमपि दद्युः। भयादागत इति पक्षं व्यावर्तयेति कृताह्निक इति। प्रातःकाल एव सर्वमान्हिकं कृतावनाग्रे महती व्यावृत्तिरिति। उद्धवत्वादेव न भयम्, द्वितीयो भगवत्सन्देशः गोपीनां मद्वियोगाधिमिति सोऽग्रे प्रारम्भणीय इति पूर्वसमाप्तिः ॥४९॥

इति श्रीभागवतसुबोधिण्यां

श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां

दशमस्कन्धपूर्वार्धे षट्चत्वारिंशाध्यायविवरणम् ॥४६॥

SRI SUBODHINI : The Gopis thought that someone (Akrura) had come to take them away—perhaps! He will take us to Mathura, and get the “dead” Kamsa released! He took away our Lord Shri Krishna for getting the fulfillment of his own selfish ends. But Akrura could not get his intentions fulfilled. Nay, he destroyed our goals also in this process. In this process, Akrura got the blame from everyone. Now that he is unable to bring back our Lord Shri Krishna to Vraja, with a view to remove the “blemish” of Akrura, the Gopis thought, that he has now

come to Vraja to take them away to Shri Krishna. Through this, Akrura could remove the earlier stigma of taking away the Lord, and in this process, get Kamsa's soul liberated. Another Gopi told, that Kamsa was a "demon" and he was fond of "flesh" and "blood", and as he requires the flesh of the humans, this Akrura has come to take us away to Mathura. The Gopis thought that, as Akrura's first plan had been unfulfilled, this present plan also will not succeed. Our Lord will now sacrifice Akrura only as the "Bali" (consecrated food) for Kamsa! Now Akrura has come back out of this delusion. Thinking like this, the Gopis laughed out, at their own thoughts! Now they thought, as to what can Akrura achieve after coming here? Nothing at all!

When the Gopis of Vraja were talking like this, Uddhava came there. If he had come a second late, the Gopis would have cursed him! perhaps, he came there, immediately, being afraid of the curse of the Gopis? To remove this doubt, our Shri Mahāprabhuji says, that he did not come there, where the Gopis were talking to each other, out of fear, but he had come there, after finishing his entire day's work. Early morning saw Uddhava completing all of his religious duties, as he knew that, he will have to do a lot of work, during the day! As he is of the form of "Utsavroopa" (of the form of festival only), he had no fear at all. He had given one message to Nandagopa, now he has to give another message to the Gopis (which is given in the next chapter.)

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 46th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्रीभागवतं-दशमस्कन्धं-सप्तचत्वारिंशोऽध्यायः ॥

CHAPTER 47, CANTO 10,

SRI BHĀGAVATAM.

चतुश्चत्वारिंशेऽध्याये गोपीनां ज्ञानदेशतः ।

निरोधं सम्यगेवाह पूर्वस्माच्च विशेषतः ॥१॥

KĀRIKA 1 Meaning: "In the 47th chapter, our Lord, by giving His message of "Jnana" (spiritual wisdom) made the Gopis attain a very high special state of NIRODHA, greater than before."

याते कृष्णो लोकरीत्या नैकट्याभावतः स्फुटम् ।

न निरुद्धा इति प्रायः सर्वेषां च भवेन्मतिः ॥२॥

KĀRIKA 2 Meaning: "Our Lord had gone away to Mathura, on the "worldly" basis. Hence He is not near the Gopis, as He is not in Vraja. From this, everybody thought that the Gopis had not attained the full NIRODHA."

सेवकेनोपदेशेन प्रीत्या चैव निरोधतः ।

ज्ञानेनापि निरुद्धास्ता आत्मत्वेनैव सर्वथा ॥३॥

KĀRIKA 3 Meaning: "In this way, the doubt regarding this (that the Gopis had not attained NIRODHA) and

the delusion thereof is removed through our Lord making the Nirodha of the Gopis again much more deeper and determined (stable) than before, by giving His instructions through His Sevak (servant), and through love, through creation of further Nirodha, through Jnana (spiritual wisdom) and through His own Divinity."

वस्तुनो निश्चयः पूर्वमुपालम्भस्तथैव च ।

व्याजोक्त्या दोषगणना निर्दोषो वर्ण्यते पुरा ॥४॥

KĀRIKA 4 Meaning: "The Gopis had got determined in the first instance, that Uddhava was a messenger from our Lord only. Hence He should be certainly given his due reprimanding also! Hence, through the faèade of the Bee, they recanted the "blemish". Later this "blemish" has been removed also."

अन्यथा ज्ञानसन्देशो व्यर्थः स्यादिति निश्चयः ।

बीजं भक्तिस्ततः स्तोत्रं उपदेशस्तथैव च ॥५॥

KĀRIKA 5 Meaning: "If they have not spoken of the "blemish-free" nature, then the message of "Jnana" sent to them, by our Lord, would go in waste! By understanding this clearly only they have explained the "blemish-free" nature. The root cause for this saying is the intense love, which the Gopis had for our Lord. Due to this reason only, they did the "Stuti" (praise) and once again "instructions" (UPADESA) were given."

ततो दोषनिवृत्त्या च पूर्वस्नेहो निरूप्यते ।

ज्ञानस्य च फलं चैव कृतार्थत्वं ततस्तथा ॥६॥

KĀRIKA 6 Meaning: "Then, the mitigation of the "blemish" is also described. After the mitigation of the "blemish" the "love and attachment as before" are being described. Afterwards, a description of the "Phalam"

(result) of Jnana is described, and also the gratitude of Uddhava is expressed.”

सप्तधा विनिरुद्धास्ता गुणैर्भगवतापि च ॥६½॥

तत्र प्रथममुपालम्भ्यत्वेन उद्धव इति निर्द्धारं कृतवत्य इत्याह तं वीक्ष्येति त्रिभिः ।

KĀRIKA 6½ Meaning: “The Gopis got special Nirodha in our Lord through His Divine quality and in 7 ways.”

The Gopis realized now that, in the first instance, Uddhava deserves to be reprimanded. Hence they decided to do this, and in the three verses, the same is described.

श्रीशुक उवाच—

तं वीक्ष्य कृष्णानुचरं व्रजस्त्रियः ।

प्रलम्बबाहुं नवकञ्जलोचनम् ।

पीताम्बरं पुष्करमालिनं

लसन्मुखारविन्दं मणिमृष्टकुण्डलम् ॥१॥

VERSE 1 Meaning: “Shri Sukadeva said, “The Gopis began to speak after seeing Uddhava, who was the devotee of Shri Krishna, who had long arms, eyes resembling fresh lotus flowers, very resplendent face (resembling a lotus), having worn brilliant Pitambara dress and garlands of lotus flowers — seeing such Uddhava — the Gopis spoke.”

आकृतिर्निश्चयश्चैव चेष्टया तु विशेषता ।

स्वार्थमेव ततो ज्ञात्वा मानाद्दोषद्वयं ततः ॥१॥

KĀRIKA 1 Meaning: “They recognized Uddhava to be a Sevak (devotee) of our Lord, on seeing his body and physical features, from his behaviour and demeanour. The

Lord has sent him with a view to fulfill His task. By understanding like this, they got “pride”, through which they got two types of “blemish” (DOSHAM).”

श्रीसुबोधिनी : तत्र प्रथमं मानार्थं भगवत्सारूप्यमुद्धवे गोपिकाभिर्दृष्टं वर्णयति तमुद्धवम्। आकृत्या कृष्णानुचरोयमिति वीक्ष्य, अथवा, नहि महतां चेतोऽधर्मे पततीतिवत् तस्य दर्शने शङ्कां वारयितुं कृष्णानुचरमित्युक्तम्। वस्तुत एव भगवत अनुचरः। तथापि महान्तं भूषितं दृष्ट्वा लज्जिता भवन्ति स्त्रियः। कथमयं दृष्ट इत्याशङ्क्याह व्रजस्त्रिय इति। (नागरीणामयं स्वभावो नान्यासाम्, वस्तुतस्तु तस्मान्मच्छरणमितिवाक्यात्केवलभगवदीयो व्रजस्तत्स्त्रीत्वेनैतास्तादृश्यः। अयं निर्दोषानन्दरूपस्य तस्यैवानुचरस्तेन मिथो दर्शनमावश्यकं निर्दोषतमं चेति भावः)। भगवत्सारूप्यत्वाय वर्णयति। **प्रलम्बबाहुमित्यादिषड्भिः पदैः** भगवत्त्वाय। स्त्रीणां हि कामप्राधान्यात्तदुपयोगिषड्गुणा वक्तव्याः। प्रकर्षेण लम्बौबाहू यस्य। स्मारकत्वेनास्यावयवा उपयुज्यन्ते, क्रियाशक्तिः परिरम्भोपयोगश्च सूचितः। **नवकमलवल्लोचने** यस्येति, सर्वतापहारिका ज्ञानशक्तिः कामोद्बोधिका च निरूपिता। एवं क्रियाज्ञानशक्ती निरूप्य मायाशक्तिं निरूपयति। **अनावृतो रसो न भवतीति**। पीतमम्बरं, यस्य स वर्णो नीले अधिकां शोभामुत्पादयतीति सर्वत्रैव तद्गुणम्। **पुष्करमालिनं कमलमालायुक्तम्**। कीर्तिमत्त्वमुक्तम्। **लसन्मुखारविन्दं** यस्य। श्रीनिरूपिता। **मणिभिर्मृष्टे** उज्ज्वले **कुण्डले** यस्येति, वैराग्यमिव शास्त्रीयकान्तिः सर्वाभरणीकृता निरूपिता ॥१॥ एवं स्वरूपं वर्णयित्वा भगवत्सेवकोयमिति ज्ञातवत्य इत्याह **शुचिस्मित** इति।

SRI SUBODHINI: Here, the Gopis saw the physical form and characteristics of Uddhava as being same as our Lord, through which they got “pride”. Now they are describing the physical form of Uddhava. “From the features of the body, one can understand that Uddhava is a devotee of our Lord. By realizing this, they began to look at him deeply. Although they were women, why did they see Uddhava in this manner? Our Shri Mahaprabhuji,

removing this doubt, says that noble and great Mahatmas never indulge in wrong actions (ADHĀRMIC)! That is why, instead of calling him as “Uddhava” or a “male person”, in the verse, Uddhava is referred to as “a devotee” of our Lord Shri Krishna (KRISHNANU-CHARAM). He was indeed an ideal devotee of our Lord. Ladies usually get bashful on seeing the Mahatmas or elders being fully dressed up, but the Gopis of Vraja saw Uddhava, knowing fully well, that he was a great devotee of our Lord!

They now describe the “sameness” of Uddhava and our Lord, through 6 special features, through which the Gopis say, that there is our Lord’s “Divinity” in Uddhava. Women generally are full of desires (KĀMA), and they now describe the 6 features of Uddhava, in consonance with their use, in the furthering of desires, in general.

(1) He has got long arms, which makes us remember the Holy hands of our Lord. Long hands symbolize “strength for action” (KRIYASHAKTHI of our Lord) and can be useful for a good embrace! This is indicated.

(2) He has eyes like the fresh lotus flowers. Through this, the Gopis say that Uddhava has got the “power of wisdom” (Jnanasakthi), which can mitigate the sorrow of everyone. This can also act as an inspirer of “desire”.

In this way, after describing the “power of action” and “power of Jnana” they, are describing the power of Māya or illusion.

(3) He has worn the Pitambara dress, with a view to hide his “Rasa” or relish, as “Rasa” should be always kept secret. The “yellow” colour gives special beauty on “blue form”. From this, they say, that the colour of our Lord and his devotee is the same viz. blue.

(4) He has worn a garland of lotus flowers. This indicates our Lord's "fame" principle.

(5) His face is shining brilliantly, indicating our Lord's principle of "wealth" (Shri).

(6) He has worn earrings made of rare and precious gems, which are brilliant. This indicates, our Lord's quality of "detachment" (Vairagya). In other words, these ear-rings convey the message, that like the glow of detachment, these ornaments were glowing with the power and brilliance of the scriptures.

In this way, after describing the physical form, they say that Uddhava is a Sevak or devotee of our Lord. Having understood like this, they describe the same.

शुचिस्मितः कोऽयमपीच्यदर्शनः

कुतश्च कस्याच्युतवेशभूषणः ।

इति स्म सर्वाः परिवव्रुत्सुका-

स्तमुत्तमश्लोकपदाम्बुजाश्रयम् ॥२॥

VERSE 2 Meaning: "Who is this beautiful person, who has dressed like our Lord (or who looks like Him) and has also worn the ornaments and other embellishments like our Lord? Where has he come from and who is he? Having thought like this and having realized that Uddhava was fully surrendered to the lotus feet of our Lord, they (the Gopis) were very eager to know more about him. Hence they surrounded him from all the sides."

श्रीसुबोधिनी : शुद्धं व्याजलोभाद्यनुपहतं स्मितं यस्य। नैतादृशो गोकुले दृष्टो अक्रूरो वा, अतः कोयमिति जिज्ञासा, स्वमध्य एव कश्चिदुत्प्रेक्षकश्चेन् महान् भवेत् वदत्विति कथयन्त्य इवाहुः। किञ्च। विरुद्धोस्मिन् धर्मो दृश्यते, स्वरूपतोऽयं निष्कामः। एतस्य च दर्शनमपीच्यं स्त्रीणां प्रियम्,

अतो विरुद्धधर्माश्रयत्वाद् भगवदीयो भवितुमर्हति। किञ्च। न केवलमाकृतिस्वभावावेव भगवतः; किन्तु वेशः पीताम्बरादिः भूषणानि च भगवत एव न तु भगवत इव। कुतश्चेति उपमायां तु नाश्चर्यं, स्वाभरणानि परिधाप्य किं भगवान् प्रेषितवान्, आहोस्वित् तद्रसाभिनयार्थं नटवत् समागतः, आहोस्विद्भगवानेव रूपान्तरं कृत्वा समागत इति बहूनां हेतूनां विद्यमानत्वात् कुत इति विशेषजिज्ञासा युक्ता। किञ्च। कस्यायं पुत्रः पौत्रो वा, सम्बन्धज्ञाने हि सविशेषा प्रीतिर्भवतीति जिज्ञासार्थमेव, स्मेति प्रसिद्धे, सर्वा एव परिवर्तुः। ननु तासां किं प्रयोजनं तत्राह उत्सुका इति। औत्सुक्यस्वभावादेव कृष्णस्मारक इति कृष्णौत्सुक्याच्च तं परितो वेष्टयामासुः। ननु भगवति स्त्रियस्ता रक्षिताः, रक्षकाश्च कालादयः, ततो रक्षकेषु विद्यमानेषु कथं गता इत्याशङ्क्याह। उत्तमश्लोकस्य पदाम्बुजमेवाश्रित्य तिष्ठतीति। भगवच्चरणसेवकः भक्तिमार्गानुसारी तत्रापि शास्त्रीय इत्यर्थः ॥२॥

एवं निष्प्रत्यूहं सन्दिग्धा एव तं वेष्टितवत्यः। ततो विशेषज्ञानं जातमित्याह तं प्रश्रयेणेति।

SRI SUBODHINI: Who is this person, who has a pure, sweet and soft smile, and who is without cunningness and attachment to wealth? They have never seen such a person in Gokulam. Is he the same Akrura? With this thought in mind, the Gopis were eager to know, as to who he was? If someone among them were able to identify this person, after looking at the visitor properly, then she will be considered as a "great soul"! The Gopis began to speak, while thinking like this. They told, "whatever qualities we see in this person are contradictory by nature. How? On the one hand, he looks like a person without any desire (NISHKĀMA), and on the other hand he looks as a very beautiful person (or his Darsan is beautiful) – which all women like to see! Thus, he appears to be following "opposite Dharma", and hence can be considered as belonging to our Lord! (as our Lord follows, at the

same time, two types of "Dharma" (course of conduct) which are opposing to each other! (VIRUDHA DHARMĀSRAYA). This person's attitude and physical form are not only the ones, which are similar to our Lord, his dress and ornaments seem to be belonging to our Lord. (and not merely resembling our Lord's) Where has he come from?"

There is nothing to be wondered at the comparison given by the Gopis to Uddhava with our Lord. "Has the Lord sent him by making him wear his own dress and ornaments? Or has he come here, just like a good actor, having dressed himself up, like our Lord, with a view to portray the Rasa or relish of our Lord? Otherwise, has our Lord Himself, has come over here to see us, having changed Himself to this form? As there can be many reasons, the Gopis are being seen in an enquiring mood. (The word "KUTAHA" (what is it) denotes this.

Their eagerness to know is indicated by the word "Sma" (yes indeed). All the Gopis now surrounded him. The attitude of the Gopis always exhibited their intense love and interest in our Lord. The Gopis confer loving remembrance of our Lord to everyone they come into contact with! Moreover Uddhava was seen as one, who causes the remembrance of our Lord! that is why the Gopis surrounded him!

These Gopis belonged to our Lord, and due to this, all the Divine entities like "time" (Kāla) always keep them safe and protected. How did they now come to see Uddhava? (While they were being guarded by these Divine forces). Removing this doubt, it is said by our Shri Mahaprabhuji that "Uddhava has fully surrendered to the lotus feet of our Lord. He is a devoted follower of the

path of Bhakti or devotion. Even in this, he is the follower of the path of devotion as prescribed by the Holy scriptures i.e. with love and intense Prema for our Lord, being predominant.”

In this way, when the gathered Gopis surrounded Uddhava, they got the special “Jnana” (wisdom), which is being described in the following verse.

तं प्रश्रयेणावनताः सुसस्कृतं

सव्रीडहासेक्षणसूनृतादिभिः ।

रहस्यपृच्छन्नुपविष्टमासने

विज्ञाय सन्देशहरं रमापतेः ॥३॥

VERSE 3 Meaning: “The Gopis now, with deep humility, welcomed Uddhava very well with bashfulness and soft smile coupled with sweet words. They made him sit on a comfortable seat in a secluded place and asked him, knowing well that Uddhava was the carrier of the message of our Lord Krishna, who is the consort of Goddess Sri Laxmi.”

श्रीसुबोधिनी : तमुद्धवं महान्तं दृष्ट्वा प्रश्रयेणावनता नम्रा जाताः, ततः सुष्ठु आसनादिना सत्कारमपि कृतवत्यः। पूर्वमेव वा वस्त्राभरणादिभिः सुसत्कृतः, ततो भर्तु सम्बन्धिसेवकोयमिति ज्ञात्वा व्रीडा काम एवोद्देश्य इति ज्ञापयितुम्, हासः सत्कारे, अन्या दृष्टिः क्रूरा रूक्षा वा भवतीति हास्यपूर्वकं निरूपितम्। सूनृतानि उत्तमवचनानि कुशलप्रश्नरूपाणि। आदिशब्देन आसनपुष्पाद्युपचाराः, तत एकान्ते यत्र नन्दादीनां च दृष्टिः, रसार्थमेतत्। व्रीडादिभिः सहिता वा, आसने उपविष्टमव्याकुलम्, तत्सत्कृतिग्रहणेन ज्ञातवत्यः अयमस्मदर्थमेव समागतः। अन्यथा नास्माकमुपचारं गृहीयात् नापि स तिष्ठेत्, निष्कामश्चायम्, अतः भगवत एवायं सन्देशहारकः, तर्ह्यकारणार्थं समागत इति रमापतिवचनम्, साम्प्रतं रमया सह तिष्ठतीत्यस्मदुपेक्षा इति वयमप्रयोजिका इति केवलं मनोनुरञ्जनार्थं प्रेषितवानिति

तासां मानमुत्पादयति, अनेनैको दोषो निरूपितः ॥३॥ तेन द्वितीयोत्पत्तिमाह
जानीम इति सप्तभिः ।

SRI SUBODHINI: Knowing Uddhava as a great Mahatma, the Gopis became really humble. Then, they gave him a comfortable and beautiful seat and did service to him and welcomed him very well. They had, at the first instance itself, welcomed Uddhava, and had given him dresses and ornaments also.

Afterwards, knowing Uddhava to be the Sevak or servant of our Lord, they got a bit bashful! — As the Gopis always nurtured the desire for our Lord's bliss. If they had not smiled, their vision would have been cruel and harsh! They would have then not treated him well. They now began to ask regarding each others' welfare. The word "Aadi" (like these) indicates, that Uddhava was served very well with flowers, good seat etc.

After being served and welcomed like this, Uddhava got comfortably seated, peacefully. At this time the Gopis understood, that Uddhava has specially come to see them, as he would not have accepted their hospitality otherwise and also sit like this among them. He is really without any desire, and is bound to have brought a message from our Lord! Has he brought a message to take us away to Mathura? Not at all! He has just come only to cheer our mind and make us happy! "We have to understand that Gopis thought like this only as Shri Sukadeva has referred to our Lord as "Ramāpati" (consort of Goddess Sri Laxmi) i.e. the Lord is now living with Goddess Shri Laxmi. "Hence the Lord has ignored us, as He no longer requires us."

Thinking like this, the Gopis got a bit hurt with "pride" (i.e. the thought that they have been ignored by

our Lord). This is the first “blemish” on their part. Later they took Uddhava to a more secluded place and began to tell, with bashfulness, the following words (as words of “Rasa” or relish, can be spoken only secretly).

The rise of second “blemish” on their part is explained in 7 verses from the next verse.

जानीमस्त्वां यदुपतेः पार्षदं समुपागमत् ।

भर्त्रेह प्रेषितः पित्रोर्भवान्प्रियचिकीर्षया ॥४॥

VERSE 4 Meaning: “We know very well that you are a companion of the Master of the Yadu clan (our Lord). Our Lord has sent you here, to make his parents happy and cheerful. That is why you have come to Vraja.”

श्रीसुबोधिनी : स गोपिकार्थमागतोहमिति मन्यत इति बुद्ध्वा तदन्यथाकर्तुमन्यार्थागमनं निरूपयन्ति। अन्यथोपकारस्वीकारे उपालम्भो न घटेतेति, बीजमेतत्। तस्य च समर्थनमन्यनिषेधपूर्वकम्, स्वसम्बन्धस्य पूर्वसिद्धस्य औपाधिकत्वेन स्वार्थपरत्वसाधनम्, अन्यथोभयोरपि समानत्वात्मको वा उपालभ्यः स्यात्, ततो दृष्टान्तैः कृतघ्नतासमर्थनम्। एवं पञ्चभिर्दोषं समर्थयित्वा तस्य साध्यत्वज्ञापनाय तासां देहादिस्मरणाभावमुपपादयति। ततोपि सुसाध्यत्वाय भगवदासक्तिम्। एवं साध्यो रोगः प्रतिष्ठितो भवति, ततोऽग्रिमाम्भः, स महादोष इति कस्याश्चिदेव तामसतामस्या वर्णितः। आदौ तस्यागमनमन्यथा कथयन्ति, तत्र ज्ञात्वाऽन्यथाकरणे युक्तमिति ज्ञानमाह **त्वां यदुपतेः पार्षदं जानीम** इति। पूर्वं गोपिकापतिरधुना यदुपतिरिति नास्मदुपकारं करिष्यतीति भावः। तस्य च पार्षदः सभापतिरतिचतुरः अनेन त्वद्वाक्यमपि नादरणीयमिति सूचितम्। **समुपागतमिति।** सम्युगुपसमीपे समागतम्, तत्रापि सर्वतः कुशलं तवापि, अन्यथा उपेक्षा दोषायापि न भवेत्। एवं भगवन्तमन्यथा कल्पयित्वा स्वयमेव ताः कदाचिन्नष्टा जाता इति शङ्का स्यात् तद्व्यावृत्त्यर्थं **भर्त्रेत्याहुः।** प्रसङ्गादागतत्वं न वदन्ति सर्वथा मिथ्या भविष्यतीति। इहैव गोकुले **प्रेषितः।** प्रयोजनमाहुः **पित्रोः प्रियचिकीर्षयेति।** ये हि सत्तामात्रेण सुखिता भवन्ति ऐश्वर्याद्युत्कर्षेण च। अतः कुशलमैश्वर्यं च ज्ञापयितुं **भवान् प्रेषितः।** अनलङ्कृते

साधारणे प्रेषिते ऐश्वर्ये सन्देहः स्यात्, अस्माकं तु न तावता सुखमिति त्वदागमनमसाधनमिति अस्मदर्थं, न प्रेषितवानेव ॥४॥ ननु भवतीनामपि सुखं कर्तव्यं स्नेहरूपस्य सम्बन्धस्य तुल्यत्वात् कथमप्रेषणमिति चेत्तत्राहुः अन्यथेति।

SRI SUBODHINI: The Gopis told that Uddhava was just showing or making them understand, that he had come for them only. But he has come for a different purpose. The Gopis cannot condemn Uddhava, without this charge being proved. Hence they took for granted, that Uddhava has not come for them at all! They aver, that the relationship established by our Lord with them, in the first instance is full of “defects”, as the Lord had developed this relationship for his own selfish ends! After going back to Mathura, this “selfish” interest does not exist anymore. If this is not true (i.e. the Lord was not “selfish”) then our relationship to each other (i.e. the Lord and the Gopis) will be on the same level, and then we cannot condemn or reprimand anyone! Now the Gopis made our Lord “selfish”, and through examples brings out our Lord’s “ingratitude”!

In this way, through five verses, they underscore the “blemish”, which they have. All these “blemish” can be mitigated, as the Gopis had gone beyond the memory that they are the “bodies” only, and they were also intensely loving and attached to our Lord! These two reasons are capable of removing these “blemish” That is why, it is said that this “blemish-disease” can be cured! Now they begin to speak to Uddhava.

The first Gopi who imputes a great “blemish” on our Lord is considered and identified as “TĀMASI TĀMASI” (ignorant, ignorant). She said that, “You are the companion of the Master of Yadu clan! You have not come for our sake at all! Our Lord was the “Pati” or Master of the

Gopis, in the first instance. Now He has become the Master of the Yadu clan! Hence, He will not do anything beneficial to us, anymore, and you are also his companion and hence, you are also wonderfully clever! Hence, there is no necessity for us to give respect to your words. You have come to Vraja without any difficulty, and this is indeed very good. Now that you have come to ask about our welfare, and as you seem to be happy, you and your Master, deserve to be condemned. If you and your Master are not joyful and happy, your Master's ignoring us will not be a "blemish"! In this way, the Gopis made the "blemish-free" Lord into one of "blemish"! Answering this, they say that, "You have been sent by Shri Krishna only, who is your Master (Swami)". If this is proved to be untrue then, they say that the "Master" (our Lord) has sent Uddhava to Gokulam only. They give the reason for deputing Uddhava, so as to give cheer and joy to our Lord's parents, who are already enjoying both happiness and joy, through their Lordship and being the ruler of Gokulam. The Lord has sent His companion only to make His relatives realize about His own welfare and opulence at Mathura! Hence, the Lord has sent Uddhava to Vraja! People will get doubt about the Lord's "opulence" (wealth) if He had sent Uddhava to Vraja, without dressing up and having provided the ornaments (i.e. people will not come to know about our Lord's wealth!) "On your coming, we have not got any happiness at all. Hence, your visit will not lead to our happiness. That is why, you have not been sent by Shri Krishna for our sake. You have been sent by the Lord only, with a view to make His parents and others happy?

If Uddhava was to reply that "By my coming, I will see to it that all of you also are made happy. As I have

the same loving relationship with all of you, which I have for Nandagopa. Then how can you all say that I have not been sent by the Lord for you at all? The Gopis answer this query in the following verse.

अन्यथा गोव्रजे तस्य स्मरणीयं न चक्ष्महे ।

स्नेहानुबन्धो बन्धूनां मुनेरपि सुदुस्त्यजः ॥५॥

VERSE 5 Meaning: "If you have not come here to Vraja for the sake of making happy the parents of our Lord, then what is the purpose for which you have come? This place is Vraja, where the cows reside. It appears to us, that the Lord has no remembrance of anyone else than Nandagopa and others — at any rate this is, indeed, appropriate, as even sages cannot give up the loving attachment of one's relatives!"

श्रीसुबोधिनी : यद्यपि अन्ये स्मर्तव्याः अस्मदादयोपि परं नन्दशेषत्वेन, नन्दव्रजे तिष्ठन्तीति नन्दमाहात्म्यार्थम्, इममुपाधिं परित्यज्य अन्यथा प्रकारान्तरेण भोगप्रकारेण गोव्रजे पशुयोग्ये स्थाने तस्य सर्वेश्वरस्य सर्वसमृद्धियुक्तस्य स्मरणीयं न चक्ष्महे। अपेक्षितं हि, स्मरन्ति लोकाः। नन्वेवं सति नन्दस्याप्यस्मरणं स्याद् ईश्वरस्यापेक्षाभावात्, तत्राहुः स्नेहानुबन्ध इति। यथा अपेक्षा स्मारिका एवं स्नेहोपि, तत्र भवतीष्वपि तुल्य इति चेत्तत्र विशेषमाहुः बन्धूनामेव स्नेहानुबन्धः। पूर्वमुत्पन्नः स्नेहेनानुबन्धो यस्येति, न स्नेहमात्रमुभयेषां स्नेहस्य ग्रन्थिरिति यावत्, स तु दुस्त्यजो भवति स्नेहकारणसम्बन्धस्य सहजत्वाद् आकाङ्क्षायाश्च कृत्रिमत्वाद् यथा देहपरित्यागे दैहिकेषु स्नेहो गच्छति, एवमाकाङ्क्षापरित्यागेऽपि। याददेहसम्बन्धः तावन्न ज्ञानादिनापि स्नेहो निवर्तयितुं शक्यते, किं वक्तव्यं विषयैः, तदाह मुनेरपि सुदुस्त्यज इति। लौकिकाद्वैदिकं बलिष्ठमिति ज्ञापनार्थमपि शब्दः। सुशब्दो नित्यविवेकस्मरणेऽप्यव्यक्त्वाय ॥५॥ तत्र तादृशविषयान्तरसम्भवे आकाङ्क्षा निवर्तत इति औपाधिकः सम्बन्ध इत्याह अन्येष्वर्थकृतेति।

SRI SUBODHINI: "Although we (the Gopis) and

others are also deserving to be remembered, we may be remembered, perhaps, after the remembrance of Nandagopa and that too, to make only Nandagopa happy, reference to us will be made! Even, we will not be remembered, if we did not have the burden of having our residence at Vraja! After all, Vraja is deserving of the living of cattle only, and that is why the Ishwara of the Universe, who is full of His opulence and Divine prosperity does not condescend to remember us! (In fact we do not deserve to be remembered at all). Generally the world remembers those, who are needed or useful for it. If this is so, even Nandagopa does not deserve to be remembered, as the Lord of this Universe, has no use of Nandagopa also."

Answering all this, it is said, that there is the bondage of love between the Gopis and our Lord. Like the "need" makes one remember the other, "love" also makes one remember the other! If Uddhava were to say, that the Lord loves them only, they aver that the highest loving remembrance usually occurs only to those relatives and immediate family people. If Uddhava were to say, that the "love" between our Lord and the Gopis was even from the initial stages (i.e. from the distant past), and both of the "loves" (with relatives and the Gopis) are of the same nature. To this a reply is given to the effect, that the love for one's own people is "natural", and for others is "artificial". The "desire" to be related is also artificial. Like only on the death of the person, the love of the relatives is ended, through the giving up of "desire and expectation". The love for the relatives lasts for a longer time, and do not get lost even after attaining Jnana or spiritual wisdom. Thus on the loss of the objects, this love does not get lost. That is why, it is said, that the love for one's relatives is very difficult, even for the sages to be

given up. The "Vedic" is greater and more powerful than the "worldly" relationships (as indicated by the word "Api" (also) in the verse). The word "Su" (very difficult) is used to indicate, that despite the constant remembrance of discrimination (VIVEKA), even the exalted sages and sadhus find it very difficult to give up this "love" and attachment to one's near and dear ones.

"The Lord does not have this natural love for us, as He has for Nandagopa and others. In fact this love and attachment for us has been a "burden" (UPĀDHI) for Him! This sort of attachment and love gets lost, no sooner one attains the object desired for. The desire disappears along with love and attachment and vice versa. (After fulfillment) This is described in the next verse.

अन्येष्वर्थकृता मैत्री यावदर्थविडम्बनम् ।

पुम्भिः स्त्रीषु कृता यद्वत्सुमनस्सिवव षट्पदैः ॥६॥

VERSE 6 Meaning: "The friendship with others is always based on one's selfish interests. It lasts only up to the fulfillment or otherwise of one's selfish aims! Like a man, with a view to satisfy his desire, loves women or like a bee loves a flower, with a view to drink it's honey!"

श्रीसुबोधिनी : अन्येषु देहसम्बन्धरहितेषु अर्थकृता प्रयोजनकृता। प्रयोजनं देहधर्मः धर्मिणो दुर्बलः, औपाधिकोपि न चिरस्थायी, यथा माञ्जिष्ठादिरागाः यावत्कालमपि तिष्ठन्ति। तत्रापि विडम्बनमेवानुकरणमेव नटवत्, अतोस्मासु भगवत्स्नेहः कदापि न स्थितः। अनुकरणमात्रं स्थितमिति विडम्बनमात्रत्वात् स्मरति। अर्थकृतत्वं प्रतिपादयितुं औपाधिकं धर्ममाह। पुम्भिः स्त्रीष्विति। पुरुषाः स्वतन्त्राः सर्वसमर्थाः, तद्वपरीताश्च स्त्रियः, तासु स्नेहं न कुर्युरेव यदि कामो न भवेत्, कामाच्च स्नेहमेव कुर्वन्ति। अन्यथासिद्धे गते वा कामे निवर्तते। शास्त्रमपि विरागे त्यागं विधत्ते। 'यदहरेव विरजे'दिति।

ननु तत्र धर्मोऽप्यस्ति, पुत्रादिद्वारा च स्नेहो भवति, ततश्चागन्तुकमपि सहजमिवेति भवतीष्वपि तथा भगवत इत्याशङ्क्य तत्परिहारार्थं दृष्टान्तान्तरमाहुः सुमनःसु षट्पदैरिवेति। गमनक्रियाबाहुल्यार्थं षट्पदशब्दप्रयोगः। तेषां मकरन्दग्रहणानन्तरं पुष्पाणां न कापि क्षतिः। अयमस्माकं युक्तो दृष्टान्तः ॥६॥ ननु सर्वत्रैव दृष्टान्तः सुलभः, न तु तावता कार्यं सिद्ध्यति, ततः पुष्पाणामाशुतरेविनाशयुक्तानां भ्रमराणां च बहूनां साधारणत्वाद् भगवत एकत्वाद्भवतीनामसाधारणत्वाच्च न युक्तो दृष्टान्त इत्याशङ्क्य औपाधिकानामेषैव व्यवस्थेति वक्तुं दृष्टान्ताष्टकमाहुः निःस्वमिति द्वाभ्याम्।

SRI SUBODHINI: The friendship with others, except those with one's own family members (i.e. connected with one's body), is always aimed at a "purpose", or with a "motive". As this purpose or goal is connected with one's body, it's hold is "weaker" than the love of "Dharmi" or the Lord, who is the indweller in everyone. In fact this "friendship" is a burden, having come for a temporary period and for a specific purpose. Thus it is never permanent — like colours given to an object does not last permanently! Like an actor who acts a role for a specific period!"

"For us also the love of our Lord has never been stable; we have had this love as a mere following and never permanent. That is why, He is not remembering us now! In fact, we now realize, that the Lord had loved us, for His own selfish interests only! It is a "burden" which has come upon Him, for a particular time only.

The examples are given. Usually men are independent and women are dependant on men as they are weak. These women, if they had no desire at all, they would never love a man. They love men only for the fulfillment of their desire. If a desire is fulfilled in a different way, then this desire is taken out of the woman. Even the

scriptures say that “no sooner your desire ends, then you should renounce” (YADAHAREVA VIRAJET TADAHAREVA PRAVRAJET). Even after becoming a “Sannyasi” (a mendicant monk), the “bodily” attitudes continue to be there. The children will definitely show love to their parents (who have renounced).

They are giving another example. Like the Bees love the flowers and flee away after drinking the honey of the flowers! The flower then becomes dry — but the Bee is unrepentant! The Bee ignores the flower! In fact the Bee is called “of 6 feet” — to denote that it runs away faster! In this way, our Lord also has fled away, after taking the “Rasa” or relish out of us! What is our fate? He will not have any thought about this at all!”

Uddhava may say “Examples are always easily given, they do not serve the real purpose at all. Here the flower gets destroyed very quickly although the Bees are many and they are ordinary. Our Lord is one and He is extraordinary! In view of this, the example given by you all is not appropriate!” Replying to this, the Gopis say that, “all burdens” (of love or anything else) are of this nature only. They now give further examples.

निःस्वं त्यजन्ति गणिका अकल्पं नृपतिं प्रजाः ।

अधीतविद्या आचार्यमृत्विजो दत्तदक्षिणम् ॥७॥

VERSE 7 Meaning: “Like the prostitute to the poor man, the people to the incapable king, the disciple to the teacher after learning the knowledge, and the priest to the Yajaman (the householder, who does a religious ceremony) after getting the fees (DAKSHINA) — all of them leave the latter (after the “self-interest” is satisfied).”

श्रीसुबोधिनी : यद्यपि सर्वत्र बहुत्वं साधारणत्वं चोपाधिरस्त्येव,

तथापि बहुधा दर्शनात् सन्दिग्धोपाधित्वं साधयितुं दृष्टान्तानां कथनम्। सर्वथा निराकरणे अचिकित्स्य एव दोषः स्यात्। यथा मित्रातनयत्वं सन्दिग्धोपाधिकम्, दशमोऽपि चेच्छ्याम एव स्यात्, तदोपाधिः शाकपाकजत्वं न भवेदेव, अन्यथा तु भविष्यतीति। एवं बहुत्वसाधारणत्वेऽपि भगवांस्त्यक्ष्यत्येव चेत्, तदास्मास्वभावान्नोपाधिर्भविष्यतीति भावः। तत्र प्रथमं स्त्रियः स्वभावतोऽदुष्टाः, पुरुषो दुष्ट इतीर्ष्यावशाद् भगवान् दूष्यत इतीमं पक्षं व्यावर्तयितुं स्त्रीणामेव प्रथमं स्वार्थाभावे पुरुषपरित्यागमाहुः **निःस्वं, त्यजन्तीति**। ता हि प्रथमतः सर्वभावेन भजन्ते, नह्येवं कश्चिदात्मानं परस्मै निवेदयति, तत्रापि यस्मै कस्मैचित्। अनेन धर्मार्थमपि भजनं निषिद्धम्। लोकेऽपि निन्दिताः। एवं लोके वेदे विरुद्धा अपि सर्वानपि परित्यज्य यं कञ्चित् सर्वभावेन भजन्ते, ताः सर्वोत्तमा भवितुमर्हन्ति, यद्यर्थं न कामयेरन्। अर्थश्च केवलं न निर्वाहकः, किन्त्वधिकोऽपि, तस्मात्तासां तावद्वयर्थमेव निमित्ताभावे तादृशस्यापि त्यागात्। यस्तु तथाभूतानां विदित्वा सर्वस्वं निवेदयति, तादृशमपि धनरहितं स्वशब्देनोपार्जनेऽप्यसमर्थं गणिका वेश्यास्त्यजन्ति। न हि तादृशः स्नेहोन्यत्र भवितुमर्हति। ननु तथाप्येताः समभावेन भजनं कृतवत्यः, नतूत्कर्षभावेन, ये पुनः उत्कर्षभावेन सेवन्ते, तेषु त्यागो न भविष्यतीत्याशङ्क्याहः। **अकल्पमसमर्थं** नृपं राजानमपि प्रजास्त्यजन्ति। पूर्वं सर्वभावेन पाल्यमानाः प्रजाः, स्वयमपि सर्वभावेन भजनयुक्ताः, तथापि पश्चात्पालनासामर्थ्ये तं, परित्यज्य तच्छत्रोर्भवन्ति। ताश्चेन्न मन्येरन्, न कोऽपि भवेद्राजा, तथापि कः प्रयासं करिष्यतीति, अल्पेनापि निमित्तेन परम्परागतमपि राजानं त्यजन्ति। अनेन ज्ञायते देहसम्बन्धिव्यतिरिक्तेषु कथमपि लौकिकं भजनं यावदर्थमेव, न कदाचिदपि क्षणमात्रमप्यनुपयोगे भजन्त इति। ननु लौकिके तथास्तु, वैदिके वाक्यप्रामाण्यात्तथा भविष्यतीत्याशङ्क्य परिहरन्ति **अधीतविद्या** इति पादद्वयेन शब्दानुष्ठानभेदेन। आदौ विद्या सर्वा यतो गृहीता, यतः सर्वोऽपि पुरुषार्थो भवति, तादृशीमपि प्राप्य ग्रहणपर्यन्तमेव **आचार्यं** सेवन्ते, नत्वग्रे। 'उपनीय तु यः शिष्यं वेदमध्यापयेदद्विजः। सरहस्यं तदङ्गं च तमाचार्यं प्रचक्षत', इति। एतादृशमपि स्वकार्ये सम्पन्ने त्यजन्तीति। सर्वथा अन्येष्वर्थकृतैव मैत्री। किञ्च। यत्र वैदिकः सम्बन्धः सूतकव्यवहारः अधीतस्यार्थोपयोगे जीविका

च स्वस्य भवति, तादृशमपि। दत्ता दक्षिणा येन दक्षिणामेव प्राप्य, शिष्टमर्थं यजमानं च त्यजन्ति। कदाचिद्वा अदत्तदक्षिणम्। तस्मादन्वयव्यतिरेकाभ्यां प्रयोजनकृतैव मैत्री ॥७॥

एवमेकेन श्लोकेन धर्मार्थापेक्षयैवेतरभजनं न स्वाभाविकं दैहिकवदित्युक्तम्। अधुना कामार्थं लौकिकवैदिकप्राकृतनिषिद्धभेदेनापि प्रवृत्ताः तत्तत्फलमनुभूय पश्चात्त्यजन्तीत्याह खगा वीतफलमिति।

SRI SUBODHINI: Usually all “burdens” are self-centered, as all relationships are a “burden”. Hence the Gopis are giving further examples. “The Lord has given us up all in every way!” If they were to say like this, then their blemish will be very difficult to be removed.” If the Lord were to give us up, perhaps, it may be also, that we lack the intensity of love for Him (or does He no more love us!)” The Gopis are trying to show that women in general are not as bad as men. The Gopis were now envious and were bent upon, condemning our Lord — but changing the tone, they say that women are also like this as they also give up men, when their “selfish” interests are not fulfilled! The women at first show great affection and render service to the man. But the prostitute gives up the person, whose wealth is over. Only that woman can really love and earn the respect of everyone, when she does not desire for “wealth” from anyone. A prostitute requires wealth, not only for her living, but for the fulfillment of all her other desires. Thus the love of the prostitute, aimed at wealth only is useless. When the wealth is over, then her love and service disappear and she gives up her lover! That person, who gives up everything for a woman of this type, is given up by women of ill-repute, once they see him as incapable of earning further! This sort of “love” is absent elsewhere.

But what about those who love and do service with noble and joyful attitude or Bhāva? (i.e. not like the low-category prostitutes). They do not give up the persons, whom they love? Here, it is emphatically stated, that even these people, who love in a noble way, give up those, whom they had loved once before. Like the king is given up, although he had protected his people very well, when he has become incapable. The very same people give up this “good” king and “become the people” under his enemy king, who is more powerful!

All this argument has been given to prove that wherever there is no love and attachment arising out of family relationships, this relationship, of whatsoever nature, lasts only till one’s “self-interests” are fulfilled. If there is a very slight or momentary change, then people give up such relationships instantly! Mind you, such things happen in the “worldly” relationships. But what about the relationships which are sanctioned by the scriptures (Vedic)? Are they also broken or renounced? On this, it is said, that such things happen here also. After learning everything from the teacher, the disciple gives up the teacher. In fact the disciple had learnt everything, which fulfilled all his desires and goals, from this teacher only, whom, he gives up now! He serves the teacher only till he has to learn.

THE PURPORT OF ALL THIS IS THAT ANY
FRIENDSHIP WITH THE “OTHER” IS ALWAYS SELF
– CENTERED.

The disciple gives up that teacher also, from whom he has learnt everything for his whole livelihood!

The Brahmin who officiate as priests for conducting “Yagna” or sacrifices, on getting their due fees, renounce removed/or purpose served, and then moves on to another

the “performer” (YAJAMĀN) of the sacrifice itself! (the householder). But there are clever “performers of Yagna” also, who do not pay the fees, even after the “ceremony of Yagna” is over and completed! Thus, they are also given up!

THE PURPORT OF ALL THIS IS THAT ALL WORLDLY “RELATIONSHIPS” (without the factor of Divinity of our Lord) ARE SELF-CENTERED!

In this way, through one verse, it has been told, that one serves, or seeks another, for one’s own performance of duties and for wealth. But the “natural service” is akin to the relationship, which one has through the “body” i.e. by birth. With a view to fulfill one’s various desires, people generally function in various ways viz. Worldly, Vedic, natural and also prohibited – thus experiencing the faults of these 4 types of actions, even these are given up, after the “result” is attained. this is being described in the next verse.

खगा वीतफलं वृक्षं भुक्त्वा चातिथयो गृहम् ।

दग्धं मृगास्तथारण्यं जारो भुक्त्वा रतां स्त्रियम् ॥८॥

VERSE 8 Meaning: “The bird gives up the tree without any fruit; the guest gives up the house after eating his meal; the deer gives up the burnt-out forest and the paramour gives up the beloved after his enjoyment.”

श्रीसुबोधिनी : कामो हि द्विविधः उपर्यधश्चेन्द्रियभोगभेदेन, तत्र खगा पक्षिणः क्षुत्पीडिताः फलवन्तं वृक्षमाश्रयन्ति, यदैव वीतफलो भवति, तदैव च त्यजन्ति। उपलक्षणमेतत्। छायाधिनी गतच्छायम्। तत्तदर्थिनस्तत्तदर्थपगमे। तथाऽतिथयोऽसम्बन्धिनो ब्राह्मणाः क्षुत्पीडिता भुक्त्वा चकारादन्यमपि सत्कारं प्राप्य तद्गृहे अनिष्टेऽपि जाते निरीक्षणरहिता गच्छन्ति। कदाचिदेक एवं कुर्यादिति सन्देहव्यावृत्त्यर्थं सर्व एव तथाविधा इति ज्ञापयितुं

सर्वत्र बहुवचनम्। यस्मिन्नरण्ये मृगा उत्पन्नाः, वृद्धिं च गताः, तादृशस्य जातायामपि, अग्रे सम्पत्तिसम्भावनायामपि अल्पानुपयोगमप्याशङ्क्य त्यजन्ति मृगाः। सर्वत्र साधारणं मत्वाऽसाधारण्येन तस्या नाशमपि कृत्वा गच्छतीत्याह जारो भुक्त्वेति। सा हि परस्त्री भोग्या, स्वयं जारः तदेकस्वभावस्तदुपजीवी वा, तादृशोऽपि भोगानन्तरं तां चेत्कश्चिद्धन्यात्, तदाप्यनपेक्ष्यमाणस्त्यजत्येव, तथैतज्जातमित्यभिप्रायः। अथवा। एता दशविधा दश दृष्टान्तानाहुः। तत्र सात्त्विकादिभावेषु तथा तथा वचनम्। 'जारो भुक्त्वे'त्यन्ते राजसतामस्याः। अथवा दृष्टान्ताष्टकमेवैतदवधि। तामसतामस्यास्तु सर्वभावापन्नायाः भ्रमरकथायां स्वरूपं वक्तव्यम्, अत एव काचिदित्येकां निरूपयिष्यति ॥८॥ नन्वेवमसूयायां दुष्टा एव जाताः, किं ज्ञानेन पुनः सज्जीक्रियन्त इत्याशङ्क्य तासां क्लेशवशादेवायं स्वभावो जातः, वस्तुतस्तूत्तमा इत्याह द्वाभ्याम्, इति गोप्य इति।

SRI SUBODHINI: "Desire" is of two kinds. One is enjoyed through the upper portions of the body, through "eating" (mouth), by "seeing" (eyes) etc. The other is the fulfillment of desires through the lower parts of one's body. This is universal. All "desires" are fulfilled in this way. The birds sit on a tree laden with fruits, with a view to mitigate their hunger. When the tree no longer is with fruit, these birds fly away to other trees! This has been given as an example only. Again the absence of shadow makes the animals flee away from the trees to another place!

Thus everything and everyone, impelled by "desire" go here and there, to various persons and places for their fulfillment! When the desired "object" is not got, then the other person or place is given up (or one clings to the place or person who/which affords fulfillment of one's desires!). The guest or the Brahmin, who has no bodily relationship, stays for some time, till his hunger is removed/or purpose served, and then moves on to another

place! Even, if there is sorrow in the place, where he got his hunger satiated, this guest is not bothered about this at all as he moves away, once his "aim" or "desire" is satisfied! To remove the doubt, that perhaps "one in a million" will only behave like this, it is said that "every-one is like this" only — and that is why, the "plural" gender has been used!

The deer is born in a jungle, but no sooner it sees a forest fire, the deer runs away from this jungle — thinking that he cannot use this jungle for some time now! (the deer will not wait). The deer will never think that the forest will once again become green. In fact many destroy the persons/places from whom/from where, they have earned their own livelihood!

Another example is given in this verse. Although the "woman" enjoyed is not one's own, even then, the paramour gives up, after his "motive" is fulfilled.

In total 10 examples have been given. The "Satwik" Gopis have given all these examples. The last example has been given by the Gopi who is "Rajasik — Tamasik". Upto now only 8 examples have been given. The "Tamasi-tamasi" attitude will be described later for the "bees".

[In his TIPPANI, Shri Gosainji has listed these 10 examples as follows: (1) Rajas-Satwik. (2) Rajas-Rajas. (3) Tamas-Tamas. (4) Tamas-Rajas. (5) NIRGUNA. (6) Satwik-Rajas. (7) Tamas-Satwik. (8) Satwik-Satwik. (9) Satwik-Tamas. (10) Rajas-Tamasik.]

The Gopis have become full of "blemish" due to jealousy, hatred etc. What is the necessity to give them the Jnana (spiritual knowledge) and make them "blemish-free". Why is this effort being done? To remove this doubt, Shri Mahaprabhuji says that, in reality all the

Gopis were the “very best” without any “blemish”. But, due to the intensity of sorrow, caused by their “separation” from our Lord, they got this “blemish” of jealousy etc. and they now behaved like this. This is described in the next 2 verses.

इति गोप्यो हि गोविन्दे गतवाक्कायमानसाः ।

कृष्णदूते व्रजं याते उद्धवे त्यक्तलौकिकाः ॥९॥

गायन्त्यः प्रियकर्माणि रुदन्त्यश्च गतह्रियः ।

तस्य संस्मृत्य संस्मृत्य यानि कैशोरबाल्ययोः ॥१०॥

VERSES 9 and 10 Meaning: “The body, mind and word” of the Gopis were fully surrendered and immersed in our Lord. When our Lord’s messenger Uddhava came to Vraja, he saw the Gopis, with no bashfulness or reserve, singing the Divine Leelas of our Lord’s boyhood and childhood deeds, after giving up all their household and worldly duties. Due to this remembrance and singing, the hearts of the Gopis intensely suffered due to the separation from our Lord and copious tears flowed from their eyes.”

श्रीसुबोधिनी : इतीति समाप्तौ प्रकारे च। पूर्वोक्तदोषस्य तदासक्तिः फलम्, न तु नाश इति वक्तुं गतवाक्कायमानसा इत्युक्तम्। ननु कथमेवं कल्प्यते, दुष्टा एव कथं न भवेयुरित्याशङ्क्याह गोप्य इति। ता मुग्धा न कापट्यं विवेकं च जानन्ति, अतः खेदवशाद् यथैव मनोवृत्तिर्भवति, तथैव वदन्तीति न दुष्टाः। हि युक्तश्चायमर्थः। महता कष्टेन हि सर्वपरित्यागेन सर्वभावेन पूर्वं भगवन्तं प्रपन्नाः। किञ्च। गोविन्दो भगवान् तासामेवेन्द्रः सर्वैर्देवैः कृतः, अन्यथा तेषां करणं व्यर्थं स्यात्। दुष्टस्वामित्वं वा भवेत्। अत एतैर्वचनैर्गतवाक्कायमानसा एव ता इति ज्ञायते। अथवा। पूर्वमेव गोविन्दे स्वत एव गतानि कायवाङ्मनांसि यासाम्। अत एतान्यपि वचनानि चेदोषजनकानि भवेयुः; तदा भगवच्छास्त्र एव दोषः स्यात्, भगवदीयत्वात्तेषाम्। तासां सर्वपरित्यागे निदर्शनमाह कृष्णदूत इति। साक्षाद्भगवति समागते को

वेद किं वा कुर्युः, कृष्णस्य स्वामिनः दूतेऽपि उद्धवे ब्रज आगते
 त्यक्तलौकिका जाताः, सर्वापेक्षां परित्यज्य प्रकटा भूत्वा तेन सह यत
 उपविष्टाः। किञ्चा तस्याप्यग्रे प्रियस्यैव कर्माणि गायन्त्यो जाताः। अनेन
 भगवत्येव निवेदिता वाक् नान्यतः सङ्कोचं लभते इत्युक्तम्। रुदन्त्यश्च
 जाताः। एवमुपवेशनेन कायं गानेन वाचं रोदनेनान्तःकरणमिति साधारण्येन
 त्रयमपि निवेदितमुक्तम्। असाधारणस्वभावमपि त्यक्तवत्य इत्याह गतह्रिय
 इति। स्त्रीणां स्वभाविको धर्मो लज्जा, तामपि चेत्यक्तवत्यः, किमवशिष्यते
 तासु। नन्वेतत्सर्वं कादाचित्कमित्याशङ्क्य तत्परिहारार्थं विशेषमाह तस्य
 संस्मृत्येति। तस्य भगवतः कैशोरबाल्ययोः अवस्थाद्वयसम्बन्धीनि यानि
 तानि संस्मृत्य संस्मृत्य पुनःपुनरादरेण स्मृत्वा ताः पूर्वोक्तविधा जाता इति
 सम्बन्धः ॥९-१०॥

एवमिममपि दोषं महान्तं मत्वा महता प्रबन्धेन साध्यत्वं निरूपितम्।
 ततोऽप्यधिकं दोषं निरूपयन् प्रस्तावनामाह काचिदिति।

SRI SUBODHINI: Having finished one "topic" by using the word "ITI" (in this way) i.e. after finishing the topic of the Gopis' condemnation of our Lord due to their jealousy etc.; but the result of all this was that they got more intensely attached to our Lord; they were not penalized for this "blemish"! with a view to emphasize their one-pointed Bhakti to our Lord in this verse, it is clearly stated, that their "body, mind, and word" were fully merged in our Lord. Why is this described like this? Why is it not told, that they were really bad and continued to be bad (condemning our Lord)? Our Shri Mahaprabhuji removing this type of doubt, says that "these are the Gopis and they were by birth and nature very innocent. Hence, they do not know any "cunningness" or also are not aware of the "good and bad"! Hence, they speak out their mind as they feel because of the sorrow, which they experienced. In reality, they are never bad and this factor is

emphasized through the use of the word “HI” (yes, indeed) used in this verse.

The Gopis, with great difficulty, have given up everything of theirs’, with the attitude of perceiving our Lord everywhere, and have surrendered themselves fully to our Lord. Moreover all the celestial deities had made our Lord Govinda, only as the “Indra” of all these Gopis! If they were really bad (which they are not), our Lord becoming their “Indra” will go in waste. In other words, our Lord would have become the “leader” (Indra) of bad people! (i.e. if the Gopis were really bad!?) From all these words, it is fully certain, that the Gopis had merged their mind, word etc. in our Lord. This proves also that they are not “bad”, but they are the “very best” in view of their having consecrated their “body, mind and word” in our Lord!

In other words, even from the beginning the “body, mind and word” of the Gopis had got intensely and lovingly surrendered to our Lord! — in “Govinda” — meaning the Lord of the Gopis! If these words are seen as blemishful, then the entire scripture dealing with our Lord should also be blameworthy! Why? The Gopis always belonged to our Lord (BHAGAVADIYA) — as they have given up everything, having regarded our Lord only as “their own” and “their everything”. An example is given here, that on the visit of the messenger of our Lord, they immediately gave up all their “worldly” (LOUKIK) activities, and if this is the result of Uddhava’s visit, what would happen to them, if the Lord Himself had come to visit them?

The Gopis gave up everything else fully and came and sat with Uddhava. Not only they sat very near to him,

they all together, sang the glory of the Divine Leelas of our Lord. From this, it is explained, that Gopis told Uddhava that “We have surrendered and consecrated our word/voice also to our beloved Shri Krishna!;” their “words” sing only the glory of our Lord and they do not feel any “bashfulness” in this respect. They were weeping, through which they showed that their entire self was consecrated to our Lord fully! Like by sitting near the devotee of our Lord Shri Krishna (viz. Uddhava), symbolized the consecration of their body to our Lord, through the singing, the consecration of their word and through “weeping”, they consecrated their “inner-mind” to our Lord.

Usually women are bashful, and they gave up this “nature” also. When they have given up even their “bashfulness”, what is the difficulty to give up anything else for our Lord? All this would have happened for some little time only, or it may remain only for a short period! Answering this, it is said that, “No, not at all” (i.e. this was not felt only for a short period or it was a temporary phase) — saying like this, it is said that Gopis’ love for our Lord was always stable and determined (permanent) because, they were singing now, again and again, the “childhood and boyhood” Divine Leelas of our Lord, by remembering them! Through this, their minds had become one-pointed and concentrated in our Lord.

All these “blemish” have been mitigated through the intensity of their love for our Lord. Now, with a view to describe another special “blemish” a new topic is being dealt with from the next verse.

काचिन्मधुकरं दृष्ट्वा ध्यायन्तो कृष्णसङ्गमम् ।

प्रियप्रस्थापितं दूतं कल्पयित्वेदमब्रवीत् ॥११॥

VERSE 11 Meaning: “Some other Gopi was remembering her “union” with our Lord. At that time she saw a “bee”, and thought that her beloved Lord had sent this bee to her as His messenger. Imagining like this, in her mind, she began to speak these words.”

श्रीसुबोधिनी : तस्य च साध्यत्वमग्रे वक्ष्यति। तत उपदेशः। अर्थसङ्गतिस्तु पूर्वमुपालम्भनमुक्त्वास्वासक्तिख्यापनार्थं स्वगतान् भावान् रससङ्गोपनार्थं काचिदाह। तत्रापि व्याजेनान्यापदेशन्यायेन, अन्यथा रसः पुष्टो न भवेत्, भगवान्वा गोपिकानां स्वरूपमुद्धवाय प्रदर्शयितुं भ्रमरमपि प्रेषितवान्, तदा तं दृष्ट्वा आर्षज्ञानेन भगवदीयत्वं मत्वा काचिदाह। यथोद्धवस्य मयोपकारः कृत इति गर्वो न भवेत्। अन्यापदेशन्याये तु पदान्युद्धवेऽपि योजनीयानि। तदा दोषसम्भावनापि भवति। द्वितीये त्वर्थे न कापि सम्भावना स्यात्। मधुकरो भ्रमरः, वस्तुतोऽयं विपरीतनामा, मधु भक्षयति, न तु करोति, अतो वसन्तो मधुकरः, अयं मधुपोऽपि मधुकरत्वेनोच्यते। अन्यथा पुष्पाणि तदभिमानिन्यो वा देवता एनं न प्रवेशयेयुः। पूर्वं हि सा कृष्णसङ्गमं ध्यायन्ती स्थिता। प्रथमतो भगवता सह मानसा सम्बन्धं प्राप्य पश्चान्मानवती जाता, तदा भगवनन्यां गृहीतवानिति परिकल्प्य सा न समीचीनेति च पुनर्भगवान् मामेव प्रार्थयितुं भ्रमरं प्रस्थापितवानिति ज्ञातवती, तदाह प्रियप्रस्थापितं दूतं कल्पयित्वेति, इदं वक्ष्यमाणमब्रवीदिति ॥११॥ आदौ हि मानवत्याः क्रोधेन पारुष्यं भवतीति ततः प्रथमं तामसतामसी तद्भावयुक्ता वा दूषणमाह मधुपेति।

SRI SUBODHINI: All the sorrow of the Gopis will be removed through the “loving instructions” of our Lord and this will be described later. Here, one Gopi undertook to condemn our Lord, and through this exhibited (manifested) her deep loving attachment to our Lord, i.e. her attitude as per her heart! If she does not speak like this, then the deeply felt “Rasa” or relish (of her love of our Lord) will get manifested! Hence, with a view to hide this “Rasa”, she is speaking like this. That too, she is

exhibiting this by way of addressing someone else (here, the bee!) — so that the “Rasa” can get fully strengthened!

It is possible, that the Lord Himself had sent this “bee” as His messenger, so that Uddhava can really appreciate and understand, the inherently Divine form of the Gopis! Having seen this “bee”, one of the Gopis, treating the “bee” as belonging to our Lord, began to tell like this. That Uddhava should not get “proud”, that he has fulfilled a “great task” for our Lord, by giving “Upadesa” (instructions) to the Gopis!

A bee is called as “MADHUKARA”. Of course, in reality, this is not the correct name for a “bee”. Why? As the “bee” eats “honey” and here the word “MADHUKARA” means “the one who makes honey”! Thus the spring season is really “MADHUKARA”, but the bee also is termed, although wrongly, with this name! If this was not told like this, both the flowers and their presiding deities would not have allowed the “bee”, to come near them (and take away the honey). In the first instance, she was standing there, by meditating on the “union” she had with our Lord Shri Krishna! In this way, she once again, now got “united” with our Lord, through her mind, and then she became “proud”! Then she understood that the Lord had accepted the companionship of another! After imagining like this, she thought that her “pride” was not liked by our Lord. She thought that, with a view to make her understand, the Lord had sent this “bee” to her! With the help of this knowledge only, she told now, that this bee has been sent by “her beloved Lord” (PRIYA PRASTHAPITAM). “This is beloved’s messenger” — understanding like this, she speaks through the next verse.

[TIPPANI: The Gopi was meditating on the “Rasa” or relish, and if she had not hidden it (i.e. if she exhibited this), then that “Rasa” would have made her take the “actions” thereof, appropriate to this Rasa. That this “Rasa” should be seen by everyone (and if seen by everyone), it will be inappropriate. Hence, with a view to hide this, the Gopi began to tell, what she felt in her heart.]

In the beginning this “proud” Gopi, due to anger, spoke “cruel” words. Thus this Gopi is considered as “Tamasi-Tamasi” (ignorant-ignorant) and she how, through the next verse, calls the “bee” and begins to condemn it.

गोप्युवाच—

मधुप कितवबन्धो मा स्पृशांहिं सपत्न्याः

कुचविलुलितमालाकुङ्कुमश्मश्रुभिर्नः ।

वहतु मधुपतिस्तन्मानिनीनां प्रसादं

यदुसदसि विडम्ब्यं यस्य दूतस्त्वमीदृक् ॥१२॥

VERSE 12 Meaning: “The Gopi began to speak “Oh! Bee! Oh the friend of the cunning one! Please do not touch my feet at all — as your facial hair consisting of your beard and moustache are full of the saffron-red colour of the garland of wild flowers of our Lord, which was pressing against the bosom of our Lord’s consorts. Let this Lord make these proud consorts happy. You have come to us as a messenger of our Lord, who is laughed at the assembly of the Yadavas.”

श्रीसुबोधिनी : सर्वत्र हि रसे विप्रलम्भे दूतो नायकश्च दूष्यते, यथा ‘अज्ञातपीडागमा’ ‘अधमस्ये’त्युभयोर्दूषणम्, तथात्राप्याह मधुप कितवबन्धो इति। मतान्तरभाषेयमिति कामशास्त्रानुरोधिनी निरूपितेति न समाधिभाषायां भक्तिमार्गे वा विरोधः। यद्यपि भ्रमरो मधुपो भवति तथाप्यन्यार्थेऽपि शक्त

इति तत्सूचकत्वेन निन्दापि भवति, अन्यापदेशे तु यादवाः सर्वे पानरता इति लोकप्रसिद्ध्या निन्दा भवति। यद्यपि भगवद्भक्ता भगवांश्च न भवति, अनुकरणं साधारणविगीतधर्माणामेव न तु सर्वेषाम्। तथापि साधारण्येन प्राप्तो धर्मः श्रुतोऽत्यन्तं खेदाय भवति। वस्तुतस्तु सरस्वती अन्यार्थमप्याह। भगवान् स्वामी कालश्च दूतः स्वयं च श्रुतय इति कालद्वारा हि भगवान् वक्तव्यो ज्ञातव्यो वा भवति। अत्र संवत्सरात्मकः कालः आदौ मधु वसन्तः पात्येव; ततः कितवस्य ग्रीष्मस्य वञ्चयित्वा सर्वरसहारकस्य बन्धुरपि भवति। स चेद्भगवत्सम्बन्धिनं वृन्दावनादिभूप्रदेशं भगवच्चरणं वा तत्रत्यं स्पृशेत्तदा क्लेशो महानेव भवेदिति पादस्पर्शं निषेधयति। **मा स्पृशांहिमिति।** पूर्वं तु भगवति विद्यमाने निदाधवन्द्यार्कभवो भुवो रसं' न गृहीतवानित्युक्तम्। अधुना दूरे भगवानिति मत्वा कदाचित्स्पृशेदिति निषेधः। अतो नमस्कारार्थमागतं भ्रमरमुद्धवं वा निषेधयति। ननु नमस्कारे को दोष इत्याशङ्क्य मधुपत्वाच्चरणकमलमकरन्दमपि पास्यतीति निषेधति। तदा चरणौ गतसारौ भगवदुपयोगाय न भवेयाताम्। मधु मादकंच यः पिबति स न स्पृश्यो भवति। ननु दूतोहं भगवता आकारणार्थं प्रेषितः न तु कश्चिद् अहमुदासीनः, स्त्रीणां च भोगार्थिनां तादृश्यवस्थोचितेत्याशङ्क्य स हि वञ्चनार्थमेव त्वां प्रेषितवानित्याह **कितवबन्धो** इति। कितवोयं वञ्चकः, तत्रापि धूर्तः, अतः फलस्याभावान् मानापनोदनादि साधनं व्यर्थमिति अहिं मा स्पृशेति निषेधो युक्तः। अनेनोद्धवस्यापि सम्माननार्थं निषेध एव। इममर्थमभिप्रेत्यैव निषेधः। किञ्च। **सपत्न्याः कुचविलुलितमालाकुङ्कुमश्मश्रुभिरुपलक्षितः।** सपत्नी द्यौः तस्याः मेघाः पयोधरत्वेन कुचस्थानीयाः, तत्र विलुलिता माला विद्युतः, तत्र कुङ्कुमसदृश्यो दीप्तयः, तत्सहिताः श्मश्रुस्थानीया धाराः, तैरपि सहितो मा स्पृश। शरदेव परमस्माकं हितकारिणीति वर्षापर्यन्तं निषेधः, न केवलं ममैव किन्तु सर्वासामेवेत्युक्तं न इति। यो हि सम्माननार्थमायाति स हि द्विष्टं पदार्थं दूरीकृत्य समायाति न तु तत्प्रदर्शयन्, भ्रमरस्य श्मश्रुस्थानीयानि रोमाणि मकरन्दसम्बन्धात् पीतानि भवन्ति, तद्भगवदीयस्य नान्यपुष्पेषु मकरन्दार्थं गमनं मृग्यत इति भगवत एव मालास्थपुष्पाणां मकरन्दसम्बन्धः, तत्र ग्रथितानां मकरन्देनः प्रवेशाभावाच्छ्मश्रुसम्बन्धो बहिरेव, तथा पीतत्वं

कुङ्कुमसम्बन्धादेव नान्यथा घटते। तथोद्धवस्यापि भगवदुपभुक्तमालाप्राप्तावाघ्राणेन कुङ्कुमसम्बन्धः सम्भवति। तस्यापि श्मश्रूणि तादृशान्येव प्रायेणेति लक्ष्यते। निरन्तरमालाघ्राणाद् रञ्जितान्येव श्मश्रूणि, आघ्राणं च मकरन्दपानं वा बहिःप्रदेश एवेति न भगवदङ्गरागेण पीतत्वम्, विलुलितपदेन च सम्भोगो लक्ष्यते नत्वालिङ्गनमात्रम्। तथा सत्यनुरोधेनापि तथाकरणं सम्भवति। तदा नात्यन्तं द्वेष्यः। श्रमश्च तस्याः सूच्यते, तेन महासौरतं द्योतितम्, तस्मान्मानवृद्धिजनकत्वात् अर्थत्रयेऽप्यहिस्पर्शनिषेधो युक्तः। ननु भवत्यो हि भगवदीयाः, भगवांश्चेत्तथा मन्यते कथं भवतीनामस्वीकार इत्याशङ्क्याह। वहतु मधुपतिरिति। कालपक्षे ऋतुद्वयस्यैव निषेधः, आद्यसङ्ग्रहार्थमाह, मधुपतिरिति। वसन्तसम्बन्धी संवत्सरः तत्रत्यानां मानिनीनां प्रसादं वहतु। ता हि मानं परित्यज्य प्राप्तसन्तोषाः कालाय प्रसादं कुर्वन्ति। यतो वर्णनायां तत्सम्बन्धेन महत्त्वमापद्यते। अस्माकं तु न तत्रापि प्रसादः। शरद्येव भगवत्प्रसादस्य जातत्वाद् ऋतुद्वये निषेधः। वसन्ते शरदि च तस्य प्रशंसा। तथापि वसन्ते भगवत्कृतः कालोत्कर्षः। शरदि तु सर्वथेति, वसन्ते भगवत्कृतः कालोत्कर्षः। शरदि तु सर्वथेति, वसन्ते हि यज्ञा अग्नयः, संस्काराश्चेति। सपत्नीभिर्हि प्रसादतया भगवते कुचकुङ्कुमं, दत्तम्, यो हीश्वरः स चेद्दासीनां प्रसादं लभते तदा यदुसभायां वाच्यता भवत्येव, अन्योपभुक्तस्यान्येन ग्रहणं देवव्यतिरिक्ते वाच्यापादकम्। महतः सुतराम्। तर्हि भगवता कथं स्वीकृत इत्याशङ्क्याह मधुपतिः मधुदेशस्य मधुरायाः पतिः। ईर्ष्या वा यथेष्टमधुपानकर्ता, अतो देशस्वाभाव्या-द्वस्तुस्वाभाव्याद्वा प्रसादग्रहणम्, तादृशस्याप्ययं प्रसादं गृह्णातीत्ययमपि नादरणीयः। अनेनैवं सूचयति अत्रेवागत्य एकान्ते परं भोगः कर्तव्यः न तु मधुरायाम्, यादवा उपहसिष्यन्ति, तत्र चावश्यं यादवत्वाद्यदुसभायां गन्तव्यम्, सजातीयवाच्यता च दुःसहा। अथापीतरसम्बन्धात् स एव तत्प्रसादं वहतु न तु वयम्। अस्मासु तु गतास्वपि तथैव करिष्यति प्रसादत्वेन परं कुङ्कुम दास्यति। एतच्च नापेक्षितमिति स्वार्थं निषेधः, प्रशस्ता एव धर्मा भगवदीय ग्राह्या इति। अप्राशस्त्यार्थं विडम्बनमित्युक्तम्। ननु भवतीभ्योप्येतदेव दास्यतीत्य- किं प्रमाणम्, वस्तुतस्तु तास्त्यक्ष्यतीत्याशङ्क्याह। यस्य दूतस्त्वमीदृगिति तत्सम्बन्धी भवांस्तस्यातिप्रियः, तुभ्यं चेद्देदाति अस्मभ्यमपि दास्यति। अन्यथा

दौत्येन प्रेषयन् त्वां पीतश्मश्रुं न प्रेषयेद्, अतो ज्ञापनार्थमेव तथाविधं प्रेषितवान्। अनेन तथैवं ज्ञातमिति प्रतिभाति। गाढसुरते व्यजनाद्येपक्षणात् पुरे सर्वतो निरोधेन सहजवाय्वभावात् पुरुषस्य च यादृशस्यापि तत्र स्थातुमयुक्तत्वात् पूर्वोपभुक्ता अस्मान् तस्या दासीकर्तुं व्यजनार्थमाकारयतीति, एतच्च सर्वथाऽशक्यमिति भ्रमरोद्धवपक्षे निषेधो युक्तः। वसन्तकृतश्चोत्सवः धर्मरूपः यादवसभायां विडम्ब्य एवानुकार्यः, ते हि लौकिकप्रधाना अनुकरणमात्रेण धर्मं करिष्यन्तीति कालकृतो धर्मः भगवदीयकृताद्धीन इति अप्रमाणं वा। किं प्रमाणामित्याकाङ्क्षायां यस्य मुख्यकालस्य भगवतो वा सम्बन्धो दूत कलिस्वरूपस्त्वमीदृक्श्यामः, न हि धर्मे उत्कृष्टे तदाधारः श्यामो भवति। अतोऽस्मान्प्रति ऋतुत्रयनिषेध एव युक्तः। पुष्टिमार्गे हि दक्षिणायनस्यैव प्राशस्त्यात्। तत्र हि पत्रयः स्थूलाः दिवसाश्च सूक्ष्मा इत्यनङ्गीकारे मुख्यो हेतुः ॥१२॥ ननु कथमेवं धाष्टर्येन भगवति दोषा आरोप्यन्ते अस्मास्वपि चेत्याशङ्क्याह सकृदधरसुधामिति।

SRI SUBODHINI: At all places, whenever we have to deal with a situation of "Rasa" or relish, then, at this place or time, during the time of "separation" (VIYOGA), usually, both the "hero" and "the messenger" are usually blamed! In other words, the entire blame is put on them! This sort of "language" is usually used in the "Kamasastra" (or science of desire). By describing like this, we should not jump to the conclusion that this is violation of the "language of spiritual realization" (Samadhi Bhasha) or of the path of devotion (Bhaktimarga).

Even though, the bee imbibes honey, there can be some other meaning for this word "MADHUPA" (Bee). Due to this meaning, which we shall see, a "condemnatory" tone also can be understood. e.g. the word "MADHU" means also "alcohol or drink (wine)" — indicating the meaning "you are used to drink alcohol". Thus thinking, the bee also can be condemned. If we take

another angle, we all know, that all the Yadavas were addicted to "drinking". This is well known in this world. Our Lord and His devotees do not come under this category, and our Lord always follows blameless and ordinary worldly way of doing things. The Yadavas, although they followed all other duties well, also were given to "drinking". In this way, the way and behavior of an ordinary Yadava gives rise to sorrow, on hearing about the same.

But the real meaning of this word (as given by Goddess Saraswati) is different. Our Lord is the Master or the "Swami", and His messenger is the Divine factor of "Kāla" or "Time". The Gopis were the Holy Vedas or Shrutis. It is certain that our Lord could be told or understood through the Divine factor of Kala (Time). Here this factor of "Time" is of the nature of "one year". In the beginning, this Divine factor of "Time" takes the form of "spring season" and protects (all plant life) and due to this, this is called as "MADHUPA". Afterwards the same "Time" (Kāla), becomes the friend of "summer", through which, this "Time" can be called as "cunning". If this summer gets related to our Lord, at Brindavanam or touches the Holy feet of our Lord, there will be rise of great difficulty, as summer can destroy the coolness of this earth, the greenery and also the honey in the flowers. Hence, this Gopi is strongly condemning the touching of the Holy feet of our Lord!

When our Lord was in Brindavanam earlier, the heat of the sun, during the summer, was not able to dry up the Rāsa or relish of the earth. As our Lord has gone away from Brindavanam, this Gopi is protesting against the summer taking away the essence of this earth.

Hence, the Gopi is stopping both the bee and Uddhava, who had come to do "prostrations"! What is wrong in doing the prostrations? Answering this, she says that this is "MADHUPA" used to drink honey. Hence he will drink the essence of the feet also! Hence she protests against this! "If this "bee" was to imbibe this honey from our feet, then this feet will be of no use to our Lord. Moreover, this bee, which drinks wine like honey does not deserve to touch our feet." For this, Uddhava may say that, "I am not a stranger and an unknown person. I am only a messenger of our Lord. Our Lord has sent me to call all of you and I am not such a person, who is unsupportive or unhelpful." For this, the Gopi says, "Our Lord has sent you, so that we can be cheated again because you are the friend of a cunning person! This Lord is a "cheater" and a cruel person." Hence, she says that "Please do not touch my feet". This prohibition is indeed very appropriate!

Saying like this here, would also mean, that even Uddhava will not be regarded well now. In other words, Uddhava will not be able to complete the task for which, he had come viz. to give them, instructions on "Jnana" or spiritual wisdom. Keeping this in mind only, this Gopi has prohibited this act!

As regards the "bees", the Gopis say that the bee's "beard and moustache" are looking red, due to the kumkum which got smeared, from the bosom of our Lord's other consorts at Mathura, to the garland of the wild flowers, worn by the Lord — and the bee having sat on this "flower", for taking out the honey! The Gopis say that this "bee" should not touch their feet at all! As he is carrying the "kumkum" of the other "consorts" of our Lord!

As regards the aspect of “Kāla” or “Time”, the Gopis say, that the Lord’s “other” wives are compared to the “sky” (Aakash). The bosom of the sky is the cloud! The garlands are the “lightning flashes”, and its brilliance is the “kumkum”! The “rain drops” represent the “hair of the beard and moustache”. The Gopis say to these rain-drops, “please do not touch me”. Of course, the Gopis have taken care to condemn this “Kāla” or “Time” only up to winter, as the winter season is always favourable for all of them.

Those, who come to make the Gopis understand and put efforts to remove their sorrow, (like this bee and Uddhava) are supposed to come, without those objects/materials, which will give sorrow and suffering to their mind. They should not come exhibiting, with them, these objects, which will definitely give rise to sorrow. The hair in the beard and moustache of the bee is yellow; which is not caused by the bee taking the honey from other flowers. This “yellow” colour pertains to the honey from the flowers of the garland worn by our Lord. Why? Those who are belonging to our Lord i.e. His devotees, never ever go to any other place to enjoy this honey! But, as the bees could not go deeper into these flowers, the yellow hue of the bee has been caused by the bee coming into contact with the red kumkum powder, which was on the flowers of this garland of our Lord! There was no other cause for this.

In the same way, Uddhava also has got related to this red kumkum powder through the “smelling” of our Lord’s garland, given to him as “Prasad” by our Lord! His beard and moustache also look “yellow” – “smelling” the garland of our Lord, again and again, and also imbibing the honey from outside of the flowers (by both Uddhava

and the bee respectively), both of their "hair" have become yellow. This "yellow" colour, has not happened or caused by our Lord's own saffron or unguents used by Him, on His own self! In other words, this yellow colour is from the kumkum on the garland, which came into the contact with the kumkum on the bosom of our Lord's other consorts. It would mean, that the Lord has not only embraced His other consorts, but also have enjoyed them. Due to this the, Gopis conclude that, the factor of "Time", the bee and Uddhava are not entitled to touch their feet, as all of them have brought with them the "kumkum" red hue on their "hair", which the Gopis detest!

"Oh! Gopis, you are all belonging to our Lord. If the Lord thinks like this, how will He not accept all of you? How can you also say "no" to Him? answering this, the Gopis say that the "Time" factor of one year is related to "spring season" also. Now the bee has brought the kumkum powder from the bosom of the consorts of our Lord, from Mathura. The Gopis were blessed with our Lord's Divine bliss during winter only, and that is why, they have opposed the seasons of "summer and rain". During the "spring season", our Lord made this season very happy and during "winter" everyone was made happy by our Lord. During the spring season, usually "sacrifices" and fire worship are done. The consorts of our Lord at Mathura had given their kumkum powder and our Lord, being their "Lord or Swami" has accepted it as "Prasad" (although from His own consorts). This will not be praised, in the assembly of the Yadava clan! (Nay, this will be condemned). Now no one should accept an object which has been already enjoyed by someone else, as this act is usually condemned — except that, one can take the

“Prasad” offered to celestial deities after consecration! This “left over”, can be accepted and no blame will be attached to this.

Then, how come our Lord accepted this “Prasad” of kumkum from His own “Dāsis” (consorts)? The Lord is most exalted and “greater the status, more severe the blame”? Answering this, it is said, by the Gopi, that the Lord is “MADHUPATI” i.e. He is the king of Mathura. Out of jealousy she says also that as the king, the Lord can consume any amount of “wine” (MADHU) and due to the place, He is living, and due to the nature of the object itself, the Lord has become like this! He has now accepted Prasad from His “Dāsis”! Both Uddhava and the bee do not deserve to be respected, as they have taken the same “Prasad” from a Lord, who is like this! The inner-meaning of Gopi’s words is different. She really meant, because of her intense love for our Lord “Oh Lord! Please come over to Vraja and secretly confer Your Divine bliss to all of us. We will not come to Mathura, as the Yadavas there will make fun of us. There Oh Lord! You have to go and attend the assembly of the Yadavas, as You are one of them! It is more suffering to be made the laughing stock of one’s own clan!”

“Even if we are to be taken to Mathura, without the knowledge of the Yadavas, we will not be able to bear the “blame” from anyone there (due to our association with You Oh Lord!). Hence, we pray to You, to give us Your Divine bliss at Vraja only. We do not mind that You, remaining at Mathura, accept this type of Prasad. If we were to come over there, we will get only this same kumkum Prasad! We do not want or like this!”

In this way, the Gopis say that they would accept anything from our Lord only and will not accept anything from anyone else! Hence, they say that all these deserve to be ignored!

If Uddhava were to say to the Gopis, "How do you know, that you will get only the "kumkum" Prasad from our Lord at Mathura?" What is its proof? Perhaps, He may even give up His consorts on your reaching Mathura? Answering this, the Gopi says that, "You are like your Master. When for a loving friend like you, the Lord has given only "kumkum", we will also get the same only! If this was not so, you would not have come here with a yellow moustache (made by our Lord). In fact, the Lord has sent you to us, to tell us that we will also get only "this" when we go over to Mathura!"

The Gopis say that, when the Lord is with His consorts, He will require some persons to do the "fanning", as Mathura is a dense city, and there is very little airflow in the closed rooms. The Lord is calling us to do this job only! As only females can be present, in the inner-chambers of our Lord! We have already been filled up by our Lord, with His Divine bliss, and hence, the Lord might have thought, that we are the ideal "Dāsis" (servants) to do the "fanning" for Him! This is not possible for us to do at any rate! Hence they ignore both the bee and Uddhava.

"Vasanta" (spring) season is a season of festivities, which the Yadavas make fun of as the Yadavas are very worldly minded. The way of Time or Kāla and it's actions are considered lower than the ways or actions of our Lord! What is it's proof? They say that both of you viz. the "Time" (Kāla) and "You" (Uddhava), who is related to

our Lord, are both “dark” in colour (of Kali). The basis of the highest Dharma or righteousness is not “dark”, and that is why we do not accept (i.e we ignore) the three seasons.

In this path of PUSHTI (path of grace), “DAKSHINAYANA” (6 months of the tropic of Capricorn) is considered as greater, due to the fact that, during this season, the nights are longer and the days are shorter. This is the reason, that the Gopis do not accept the seasons of the “Uttarayana” division (6 months of the tropic of Cancer).

[TIPPANI: Shri Gosainji is explaining the inner-meaning of the words “Tamasi-Tamasi”. In “Viprayoga” (when the “separation” from the Lord has taken place), several “prohibited” attitudes or Bhāva occur (VYABHICHARA). Like intense forlornness is one of these attitudes. In the same way, condemning the “be-loved” and heaping on him “blemish” is also another manifestation of this attitude. But, even after putting “blemish” like this, there is no reduction in the enjoyment of “Rasa” or bliss over here. But a very severe and intense attitude arises under this. This intense Bhāva pertains to our Lord’s Dharma and is full of Rasa or bliss. This “Bhāva” or attitude shatters all the limitations of evidence/proof etc. (and strength thereof also). Because of its “intense” nature only this attitude has been called as “Tamasi”. Like in the Gita, the Lord has indicated the “meeting and mingling” of the various qualities such as Rajas etc. Like this, here also, in this science of “Rasa” or bliss, there are facets of meeting and mingling of several “Bhava” or attitudes. This ‘intense’ attitude gives rise to “Rasa” or bliss. “Due to this, the Gopi feels it necessary to impute “blame” on our Lord!” This sort of

saying is inappropriate! Why? The Gopis do not remember anyone else, than our Lord, at all! When these Gopis do not even remember anyone else, then how can they ever put "blame" on their own only "beloved Lord"?!

TIPPANI: Shri Gosainji says that our Shri Mahaprabhuji has said that this type of language belongs to "other faiths" (PARAMATA) only due to the reason that the knowledge (Jnana) which is given here, should not be construed only as one of putting "blame". Otherwise there is no necessity for this type of Jnana! Why? For the follower of the pure path of grace, where the love for our Lord is supreme, the conferring of "Jnana" of the path of Jnana is strongly against the path of Bhakti or devotion. Hence, we cannot say that, the present language used here is "Samadhi" language. Here the highest loving Bhāva or attitude full of "Rasa" or bliss is being described, which is considered as the "highest goal" (PARAMA PURUSHĀRTHA). The "Jnana" of the path of Jnana is absolutely a "destructive" factor for this "Rasa" based on love for our Lord! However, here "Jnana" is not independently dealt with as an important subject. But this is used only to remove the "blame" being put on our Lord. but, this "imputing blemish and blame" by the Gopi, being full of Rasa or bliss, and due to its "prohibitive attitude" (VYABHICHARA) baiss, this Rasa or bliss do not remain stable or permanent. Hence "Jnana" is not required on a permanent basis. The "NIRODHA" attained up to now, by the Gopis, has not got reduced or declined. Hence there is no necessity or use for Jnana! That is why, our Shri Mahaprabhuji has commented this as a language of "other faiths", and this is the most correct and best!

The "union" or "separation" of the beloved should take place as both of these are termed as the "goals". The science of "Rasa" emphasizes this fact that, during "separation", the beloved thinks about the "blemish" of the other, and this is entirely caused by the knowledge about one's own sorrow and suffering (caused by "separation"). When such a type of knowledge occurs, then only, they get the remembrance, that the giver of happiness to them is the beloved only. By nature, this "beloved" never gives any sorrow, and the Lord is the highest and one's most beloved! Their "love" for our Lord, will be full of blame, if they were to think that the Lord, by His very nature, can give sorrow and pain. Hence, our Lord, with a view to make the Gopis understand His reality, and to confer everlasting peace on them, has taught them to realize and understand their own "Divinity" (ĀTMATWA). On this happening only, it is indicated that, there is natural love for our Lord to the Gopis and vice versa.

It is preposterous and highly objectionable to say, that the Lord gives sorrow and pain. This is specifically made clear by giving an example. Like the "Jiva" thinks its body as it's own, it never is enthused at the prospect of giving sorrow to one's own body! In the same way, our Lord also, is resplendent and manifested, keeping the "Ātma" (Jivatma) as the basis and because of this, our Lord, never ever wants to give sorrow or suffering to this Jiva. That is why, the Vedas declare "He who is chosen by this "Ātma" as it's own, he only attains the Lord. For him, this Ātma, makes itself controllable". (YEM YESHA VRUNUTE TENA LABHYAHA).

The purport is that in the Yoga of "separation" there is great benefit for the "inside" and in the Yoga of "union", there is great benefit for the "outside"! When

this "Yoga" gets manifested through intense love, it simultaneously gets manifested in the person, who has this intense love, and this love only caused the rise of "looking at the blemish". In reality, due to the highest and intense love, the rise of emotion to look for "blemish" arises. This is also pertaining to our Lord only — it is not an illusion or a "blameworthy" attitude! The Divine self of our Lord, full of Rasa or bliss is of this form only. All this also indicates to us, that "Bhakti" or devotion is greater than "Jnana" or spiritual wisdom, here.

As regards the reference to "Samadhi Bhasha" (language used from the highest state of Samadhi = oneness with Brahman): Full realization about the glory and greatness of our Lord (MĀHĀTMYA JNĀNA) and love for our Lord do not always go together, at all times! Sometimes, they are seen together and sometimes seen also as different. In the present instance, both of these, are absent. But from the point of view of the "science of desire", this is appropriate, and is also considered as not opposing to "Samadhi" language or the path of devotion. Some people, may, of course will feel, that there is inappropriateness due to the absence of true love or Bhakti, with reference to the path of devotion. Our Shri Mahaprabhuji has said, that due to two reasons, this is not against the path of devotion. (1) This is the language of other faiths. (2) This has been told from the point of view of the "science of desire" (KAMASASTRA).

We have to also understand, that there is a difference between the path of "Maryada" and this path of Pushti (grace). Through this "Samadhi" language, Sage Veda Vyasa has given us two visions viz. that path of devotion, which does not cause the dissolution of the "non-essentials" (worldly/meaningless issues). This path is the path

of "Sāadhan" or spiritual practices — hence considered as of "Maryada" path. The real "Bhaktiyoga" or the Yoga of devotion has been described wherein the "result" or "Phalam" is the union with the Lord, through Bhakti or devotion, and this is the path of grace or Pushti. Those who are not in the know of this principle, or do not deserve to know this, for them, the path of devotion, through the spiritual practices has been prescribed. The realization attained through "Samadhi" and the gaining of the spiritual wisdom, thereof — and the description of this as the ultimate "Phalam" or result — this can be seen in the Gopis only. This is what is described as "belonging to the other faiths" viz. the meaning as per this path of grace or Pushti. Our Lord had given in the first instance, the bliss of His Divine self only "through the science of desire" (Kamasāstra) and that is why, the reference is made like this. Hence there is no opposition of this to the "Samadhi" language or to the path of Bhakti.

[TIPPANI: Shri Gosainji has commented on the aspect of "Kāla" or "Time" in this way. The Time or Kāla became the messenger. In the scriptures there are several instructions regarding the conduct of ceremonies and worship of our Lord, at different times (praise, meditation also). When someone undertakes to do all this, at the appropriate time then, this "Time" (Kāla) becomes capable of taking this devotee to our Lord. otherwise, worship and other rituals done, at inappropriate time, are considered as waste only.

"Why do you, without any shame impute "blemish" on our Lord? On me also? What is the reason for this? These are answered in the following verse.

सकृदधरसुधां स्वां मोहिनीं पाययित्वा

सुमनस इव सद्यस्तत्यजेऽस्मान्भवादृक् ।

परिचरति कथं तत्पादपद्मं तु पद्मा

ह्यपि बत हृतचेता उत्तमश्लोकजल्पैः ॥१३॥

VERSE 13 Meaning: “As you are, your Lord is also like you! You have taken the “Rasa” of the flowers and after this, you have given them up also! Like you, our Lord Shri Krishna, has given us up, after making us drink the infatuating sweetness of the nectar of His lower lips, for once! Hence, both of you are same! How does Goddess Laxmi do the Seva of His lotus like feet? (The Gopi is giving the answer to this). Goddess Laxmi is still doing His Seva, as her mind has become devoted to our Lord due to the hearing of “false” glory and greatness of the Lord described by Sage Narada and others.”

श्रीसुबोधिनी : यो हि यं वञ्चयति स तस्याक्रोशं करोति। भगवांश्च सर्वथास्मान्वञ्चितवान्। वञ्चनामेवाह, अधरसुधां पाययित्वा तत्यज इति। अस्मान् त्यक्त्वा गतः। अधरेत्यनेनोच्छिष्टतया लोके जातिभ्रंशो निरूपितः। मोहिका च सा, सुधात्वात् पीता। ननु तर्ह्युपकार एव कृतः, यो हि जलमपि पाययित्वा गच्छति सोऽप्याक्रोशं नाहति किं पुनः सुधाम्, सुतरां लोभात्मके स्थापिताम्। तत्राह मोहिनीमिति, मोहिका हि सा, नहि मोहकानां लङ्घुकादिकं दानफलं उपकारं वा जनयति। नन्वेत्येन तर्हि तदुत्तारणं क्रियतां किमाक्रोशेनेत्यत आह स्वामित्यसाधारणीम्, न ह्युपायसहस्रेणापि तत्कृतो मोहो निर्वर्तयितुं शक्यते। ननु मोहनस्य न फलं किञ्चिज्जातम्, रसश्चोत्तमः पीत इत्याशङ्क्याह सकृदिति। सुमनस इवेति। बहुवारं चेत्पाययेत् तच्चाप्यन्ततः सुखं भवेत्। किन्तु सकृदेव। अन्यथा सकृदेवाधरसुधा प्राप्ता सुखं जनयेत्। पुष्पाणि च यथा मृदितानि सर्वकार्यानुपयुक्तानि भवन्ति तथा भगवता वयं धैर्यविवेकादिभिर्हिनाः कृताः, अतोऽस्माकं सर्वनाशं कृत्वा यदर्थमस्माभिः सर्वं त्यक्तं तमपि हत्वा इतो गतवान्। तर्हि कथं न धृत इत्याशङ्क्याह

सद्यस्त्यज इति। भवादृगिति भ्रमरतुल्यः, स हि पीत्वा निःसारान् कृत्वा गच्छति, तथा भगवानपि। पाययित्वेति विशेषः अग्रेऽपि रसानुत्पादनार्थः, अन्यथा कमलादिवत् पुनः रसः स्यात्, अतः पाययित्वा भगवान् गतः पीत्वा च भ्रमर इति वैषम्यात् समाधानं परिहृतम्। सुधापानेनासक्तिर्जनिता, अधरसम्बन्धेन लोकस्त्याजितः, मोहेन विवेकाद्यभावाज् ज्ञानभक्ती निवारिते। परित्यागादाश्रयोपि निराकृतः। अतोस्माकं न पूर्वसिद्धा इमे लोका नापि भगवानित्युभयतो भ्रष्टा वयं जाता इति युक्त एवोपालम्भेः। ननु भवत्य एव भगवतो जाताः, भगवदीयत्वमेव परमपुरुषार्थः, अतः कथं शोक इति चेदुच्यते। न हि भगवदीयान् भगवांस्त्यजति। त्यक्ताश्च न भगवदीयाः। प्रत्यासत्तिश्च न भवति, मोहेन तत्र दृष्टेर्गतत्वात्। ननु भगवान् मोहं किमिति सम्पादयति, नापि स्वार्थं त्यक्तवात्। नापि तासामर्थे, दोषनिवृत्तावपि गुणाभावात्, दोषभावे चावश्यकदुःखनिवृत्तिः, तदभावाद्दोषश्च, तस्मादयुक्तं मोहनमिति चेत्। सत्यम्। भवेदेतदेवं यदि तासां मनसो भगवत्यनुवृत्तिर्न स्यात्। अतो मोहाभावे स्वस्थानगमनात्कृतोपि निरोधो व्यर्थः स्यात्, तात्पर्याज्ञानादयं मोहः एतत्कृतो वा दोषः अग्रे स्मरणेन च परिहर्तव्य इति। तदर्थमेव वायमुद्योगः। ननु भगवानेतादृश एव, न हि सर्वोप्येकविधो भवति, तस्मान्नोपालभ्य इति चेत्तत्राह परिचरतीति। स्त्रीणां मध्ये मूलभूता चतुरा लक्ष्मीः, सा कथं भगवन्तमेतादृशं ज्ञात्वा सेवितवती। अथ साप्येवं वञ्चिता, तथापि केनचिदुपायेन सा पुनः सेवते, तथोपायश्चेज्ज्ञातः स्यात् तदास्माभिरपि सेव्येतेति प्रश्नार्थो वा कथंशब्दः। पद्मेत्युत्तरं वा, सा हि पदि चरणे माति, अत एव चरणस्य कमलत्वम्, सापि कमला, चरणात्मकतां प्राप्य सा तिष्ठतीति न तस्याः कापि क्षतिः। गोपिकानामपि भूमौ निरन्तरं चरणे वा सम्बन्धे जाते घटते नान्यथेति। अपि च। 'पुनश्च पद्मा सम्भूते'ति वाक्याद् रूपान्तरेषु सौम्येष्वप्यादित्योत्यन्तं कठिनो भ्रमणस्वभावश्च, तत्र कथं सेवां कृतवतीति प्रश्नः उपालम्भो वा। तादृश एवायमवतारः प्रतिभातीतिभावः। एकत्र स्थैर्याभावात्। ननु लक्ष्म्या अवतारो न जात इति शङ्कां वारयितुमाह नु इति वितर्कः। सा हि भगवन्तं विना क्षणमपि स्थातुमशक्तेति। पद्मेति प्रमाणं चोक्तम्। परिचरतीति वर्तमानप्रयोगादिदानीमपि सेवा लक्ष्यते, भगवांस्तूदासीन इति तु निर्विवादम्।

तर्हि का उपपत्तिरिति चेत्तत्राह अपीति। प्रमाणमत्र बाधितं परं किञ्चित्सम्भाव्यते
 उत्तमश्लोकजल्पैः हृतचेताः प्रायेण तथा सति बत खेदे, उत्तमश्लोकाः
 कीर्तिमन्तो ये भक्ताः नारदादयः, तेषां जल्पाः स्वपक्षस्थापन-
 पूर्वकपरपक्षनिराकरणरूपाः कथाः, तेन वादिन्यायेन प्रायेण सा परिगृहीता।
 यथानभिप्रेतमपि युक्त्यासाधितमर्थं प्रतिवादी मन्यते। तर्हि लक्ष्मीपक्षेऽपि
 कथं न युक्तिरिति चेत्तत्राह उत्तमश्लोकेति। तेषां तु कीर्तिरुत्तमा लक्ष्म्यपेक्षयापि,
 अतो लोके प्रतिष्ठितत्वात् भक्तानामेव जयः न लक्ष्म्याः, प्रायेणैवं भविष्यतीत्यर्थः
 ॥१३॥ एवं भ्रमरगतिं पादस्पर्शत्वेन निषिध्य तदागमनं च परिहृत्य तद्रतं
 शब्दं निषेधति किमिह बहु षडहं इति।

SRI SUBODHINI: He, who is cheated by someone, hates the one who cheats. "Our Lord has cheated us in every way". The Gopi says and points out at the nature of this cheating. "He has made us drink the nectarian ambrosia of His lower lip and also given us up! The lower lip is usually considered as symbolizing the "left over" and on drinking the nectar emanating out of this lower lip, we are supposed to have eaten the "left over", and due to this, we have been excommunicated from our society. Why did we drink it? His nectarian ambrosia is infatuating by nature, and hence we drank the same." If someone were to say, that the Lord had done them a favour by making them drink the ambrosia instead of just "water", and made them go away?! Hence the Gopi should not blame the Lord for this! In fact, they should be, instead, grateful to the Lord! The Gopis say that, "If He had made us drink the nectar of His Divine lower lip (which confers His Divine bliss), it would have been appropriate, but the Lord has made us drink that infatuating nectar of His lower lip! If a robber makes one eat an intoxicating object like drug-filled laddoo or sweet, no one considers this as a friendly act of a beneficial nature! Neither the robber

gets the benefit of giving "charity" — as the robber's intentions are bad; i.e. he wants to loot away everything, after "drugging" the victim! In this same way, the Lord has made us drink the intoxicating nectar, and has robbed us of everything! What is wrong then, in blaming Him?

"If the Lord's messenger says, as to why we are condemning him? Why don't you try to get this intoxicated state removed through someone else?" Replying to this, the Gopi says, "As this nectar belongs to our Lord only, and as we have drunk this nectar, this nectar is not ordinary. Even if we undertake to devise a thousand ways of removing this "intoxication", the same cannot be destroyed at all." "You have not received, it appears, the result of this type of intoxication! — as you look as you were previously" — if Uddhava was to say this to the Gopis, then the reply of the Gopi is "He has made us drink His nectarian ambrosia only once. If He had made us drink this many times, it would have given us, in the end, great joy and bliss. But your friend made us drink this only for a single time and has since fled away! Like the bee, runs away, after taking the honey from the flowers! The smashed flowers, after the honey is taken out, is of no use to anyone. Our Lord has also made us like these flowers. In view of this, we have lost our qualities of "courage" and "discrimination".

"For whom we gave up everything, He has now destroyed us completely and also has left us all in the lurch"! "When He was leaving you, why did you all not hold him back?" To this query of Uddhava, the Gopis reply, "He fled from here very abruptly! He is like you Oh! Bee! You also imbibe the honey of the flowers and after making them, without any "Rasa", you also run away, very quickly. In the same way, your friend has also

gone away, after having taken our "Rasa"! But your friend has this special quality that once He makes you drink His Rasa, then, this "Rasa" never ever gets originated once again! But this is not the case with the bee. When the bee takes away the honey from the flower, the latter do get the rise of the honey in them after sometime. This is the difference between your friend and the bee! How can we have peace of mind in this type of predicament? The Lord has destroyed us from both the sides! How? He has made us get intensely attached to Him, through the drinking of the nectar of His lower lip! He made us give up our "shame" of this world through this act! Through "infatuation" inspired by Him, we lost all these, we have lost our "Jnana" (spiritual wisdom) and "Bhakti" (devotion). We had fully surrendered to Him — this also we have lost, as He is no more with us! We have lost also the "heaven" and "realization of the Lord", which were due to us, due to our serving our own husbands with great chastity and duty-bound love! We have now lost all these! That is why, we have no other course except to condemn this friend of yours! This, we consider as appropriate! If you were to say, that, we have all become "as belonging to our Lord only" and to become "belonging to our Lord" is the highest goal of a human life, then why are you all in sorrow and unhappy? — To this the Gopis reply, "If the Lord had, indeed, thought of us as "His own", He would not have left us in this way! The Lord never gives up His devotees. If someone is given up by the Lord, then we have to understand that the person, so given up is not "belonging to our Lord" at all (BHAGAVADIYA), and the Lord never has any relationship with this person! Due to "infatuation", our entire self has been attracted to our Lord! Why did the Lord originate this type of "infatua-

tion” in us? Uddhava replies, “If you say that He has done this for His “selfish” interests, then this will not be right. Why? If our Lord was “selfish”, then He would not have given you up! The Lord has no “selfish” interests at all. But, when the Lord is not attained, there is bound to be sorrow! This sorrow is ended only on the removal of the “blemish” (DOSHA).” Hence, Uddhava says, “Please do not say, that you are all infatuated. This is wrong.” To this the Gopis reply, “Your saying like this, will become true only, when our minds are not attached to our Lord. We would have then gone back to our own world of home, husband and children — But even this is not possible now! Why? Because the Lord has blessed us with “NIRODHA”. If we go away to our former lives, then, this blessing of “NIRODHA” will go in waste! The Lord has made us like this, so that His blessings do not go in waste. He has given us attachment to Him, only with a view to make us forget this world fully! Due to the ignorance of this “purport”, we still are carrying the “blemish” of sorrow in our hearts (i.e. “ignorance” about our Lord’s grace is the reason for this sorrow). But this “sorrow” should be removed, through the remembrance of the Holy words of the Lord, at a later stage. That is why our Lord has put this effort. HOW CAN HE SUFFER THE SORROW OF HIS DEVOTEES’?

The Gopi says, “If you were to say, that the Lord is like this only. In this world, everyone is different — as all persons are not alike! Hence, Oh Gopi! Please do not condemn our Lord!” To this the Gopi replies, “The Goddess Laxmi is clever indeed, as she is the basis for all “womankind”. Even having understood the Lord’s nature, she serves Him fully. If she was also cheated like we were cheated, she would still find a way out to serve our Lord.

If we were to know the ways of her doing Seva to our Lord, we should also follow her ways? Goddess Laxmi is called as "PADMA" meaning she always stays at the feet of our Lord. That is why, the Holy feet of our Lord has been always compared to "lotus" (KAMAL). Goddess Laxmi stays "as and at" the Holy feet of our Lord. hence, she is called as "Kamala" also. In view of this, she never has to face any "decline" or reduction in her status. The Gopis also got related to our Lord. If they have relationship with our Lord's feet, along with the relationship with the earth of Brindavanam, then, the Gopis can also become like Goddess Laxmi. In other words, continue to do "Seva" to our Lord's lotus feet. To become like this, there is no other way!

Like it is said, on attaining the status of Goddess Laxmi at the Holy feet of Devaki's son, this happens i.e. after much travail only, Laxmiji has attained this status i.e. she had to seek the Holy feet of our Lord only and nothing else. Our Lord Narayana's one form is of the "sun" — which is considered as "cruel and harsh" (UGRA). The "sun" has the habit of going round and how can Laxmiji do Seva to such a Lord, who is "harsh" and going round all the time? This may be a question or an act of condemnation! The Gopis say, "This incarnation also looks like this "sun" only! Why? As this Lord has no fixed place for Himself! Has Laxmiji also taken the incarnation along with the Lord? She should be, as He cannot remain even, for one minute, without her, and vice versa! Moreover, this is proved by the word "Padma" (i.e. always stationed at the lotus feet of our Lord) used for Laxmiji. The words used in this verse "moves along with" (PARICHARATI) denotes the "present time", and this proves that she is doing "Seva" at this time also!

Our Lord is always “unconcerned and unattached. Then what is the cause for Laxmiji’s attachment to our Lord, at all times? It is due to the hearing of the glory and greatness from the sages like Narada, that this has happened. Due to this only, Laxmiji has become attached to our Lord and is doing Seva to Him. The Gopi says here, that Laxmiji really does not like to do this seva, but due to the persuading nature of the Divine Leelas of our Lord, she has decided to this Seva! Then why Laxmiji is not persuaded to do otherwise? Answering this, they say, that the “fame” of the devotees is greater than of Laxmiji and as this “fame” is established well in this world, ultimately, the devotees only win over everyone! Including Laxmiji! The Gopis say that this is what is the truth in almost all cases.!

In this way, the Gopis ignored the plea of the Bee to touch their feet, and also come near to them. In other words, they told the bee not to come near them, but to go elsewhere. Now, they say to the bee, “Don’t do your humming also”. This is described in the next verse.

किमिह बहु षडंहे गायसि त्वं

यदूनामधिपतिमगृहाणमग्रतो नः पुराणम् ।

विजयसखसखीनां गीयतां तत्प्रसङ्गः

क्षपितकुचरुजस्ते कल्पयन्तीष्टमिष्टाः ॥१४॥

VERSE 14 Meaning: “Oh Bee! Why are you singing constantly the songs regarding the old Divine Leelas of the Master of Yadavas? (YADUPATI = Shri Krishna). We have given up all our houses and other belongings. Hence, please go and sing these same songs to Shri Krishna’s new companions, whose “desires” are being fulfilled by

our Lord Shri Krishna. These new companions of our Lord will give you, whatever you desire for."

श्रीसुबोधिनी : उद्धवस्याग्रे वाक्यमप्यनेन निषिध्यते। कालगतानि सर्वाण्येव प्रमाणानि च। न हि तैः प्रमाणैः भगवद्गता धर्माः दोषाः परिहर्तुं गुणा वा वक्तुं शक्याः, अतो व्यर्थमिति त्रिष्वपि साधारणम्। हे षडंह इह अस्मत्समीपे किमिति गायसि। नन्वन्यत्र गन्तुमशक्त इति चेत्तत्राह षडंह इति। द्विपादपि गच्छति बहुदूरं, त्वं तु षडंहिः। ननु गानस्वभावोहं सर्वदैव गानं करोमीति चेत्तत्राह बहु किमिति गायसीति। स्थानान्तरे न गानं, नापि कदाचिद्गानशङ्का, यतो बहु गायसि। ननु भवतीनां स्वामी कृष्ण इति भवत्समीपे गानं युक्तमिति चेत्तत्राह यदूनामधिपतिमिति। यादवानामधिपतिर्नत्वस्माकं साम्प्रतम्। अतो यादवानामेवाग्रे गानमुचितम्, नत्वन्येषाम्। ननुसर्वेश्वरो भगवान् यादवत्वेऽपि न दुष्यति, अतः सर्वेषामुपकारार्थं स्वार्थं च सर्वत्रैव गानमुचितमिति चेत्तत्राह, अगृहाणामिति गृहरहितानाम्, वयं त्यक्तगृहा मार्गे उपविष्टाः, नाप्यस्माकं स्वगृहं, नापि भगवद्गृहमिति। तादृशीनामग्रे गानेन किं फलं भवेत्, गृहस्था एव किञ्चिद् दातुं शक्ताः ननु त्वमेका न चेत्प्रयच्छसि अन्या दास्यन्तीत्याशङ्क्याह न इति। सर्वा एव वयं तादृश्यः। मम धनाद्युपकाराभावेऽपि धर्मो भविष्यतीति भवतीनां चापूर्वार्थप्रदर्शनेन सन्तोषे आशीर्वादेन वा कृतार्थता भविष्यतीति कथं गानं निषिध्यत इत्याशङ्क्याह पुराणमिति। नायमपूर्वो वादः किन्तु बहुधैव श्रुतो भगवान्। ननु भगवद्गुणान् श्रुत्वा न कोपि विरज्यते। कथमेता विरक्ता इति चेत् सत्यम्। पूर्वं श्रवणेन हि, वयमेवं जाताः; इतोधिकं च फलं न पश्यामः, पुनश्चेच्छ्रोष्यामः स्वरूपेणापि निवृत्ता भविष्याम इति वरमेतदपेक्षयाऽश्रवणमेव। स्थिते स्वरूपे तु भगवान् कदाचित् प्राप्येतापि, संसारपतनभयं चेत् सम्भाव्येत तदा पुरातनत्वादेव सुलभत्वात् तदैव गानं भवत्विति साम्प्रतं नोपयोग इति भावः। ननु वयं गायका एव, भगवान् स्त्रीप्रियः, पुरुषास्तथा न रसिकाः, स्त्रीणां चाग्रे गानमावश्यकम्, अतो नन्यगत्या गानं क्रियत इति चेत्तत्राह विजयसखसखीनामिति। सन्ति स्त्रियः सुखिताः विजयसखस्य भगवतः सख्यः भगवता तुल्यभावं प्रापिताः परमानन्दयुक्ताः, यदर्धमर्जुनवदलक्ष्यादिम-
त्स्यादिवेधमपि कृत्वा यथेष्टं लक्षणाप्रभृतीनां विवाहं करोति। विविधश्च

जयस्तस्येति लुण्टने बह्व्य एव स्त्रियः प्राप्यन्ते। अर्जुनेनापि दीयन्ते, सखित्वात् स्वयमपि तादृशः, अर्जुनसखित्वेन कालरूपतया सर्वमारकत्वं चोक्तम्। ततश्च तत्स्त्रीणां विलापे दुःखसम्मार्जनं कुर्वन् सखेव भवति, ता गतभर्तृका भोगनिरपेक्षाः कथायां मुख्याधिकारिण्यः, न तु वयं भोगसापेक्षा इति भावः। वक्रोक्त्या वा द्योतिताः तास्त्वां मारयिष्यन्तीति, यथास्तिप्रभृतयः। विजय एव प्रकृष्टजयः सखा यस्य तस्य सखीनाम्, यो हि सर्वत्र जयं प्राप्नोति तमेव मन्यन्ते नान्यान्, वयं त्वेकनिष्ठा इति प्ररोचनार्थमपि गानं नापेक्ष्यत इति। अतस्ताः सर्वा एव क्षपितकुचरुजः सत्यः युद्धे कठिनभाव प्राप्तेन हस्तेन मर्दितरुजः भारक्लेशनाशेन सुखिताः ते इष्टाः सत्यः इष्टं कल्पयिष्यन्ति यदेवेष्टं तव। नह्यप्राप्तपुरुषार्थः कश्चिदन्येष्टं सम्पादयति। अत उद्धवं प्रत्यपि तास्वेव दौत्यं कर्तव्यं भगवद्गुणवर्णनेन नास्मासु, अनुभूतेर्थे वचनस्य दुर्बलत्वात्। कालपक्षेऽपि ऋतुभिः षड्विंशतिर्भवति संवत्सरः। स हि ऋतुभेदेन कोकिलादिशब्दैर्वेदश्च भगवन्तं स्मारयति। ते च शब्दाः भगवत्सहितानां ज्ञानिनां धर्मपराणां वा, उदासीनानां भक्तानां वा भगवति मिलितानां सुखदा भवन्ति। नत्वस्मत्सदृशीनां सर्वत्रासक्तिरहितानां धर्मिणमेवापेक्षमाणानां कालादिनिरपेक्षाणां तैः शब्दैः सुखं भवति। पूर्वावस्थाप्राप्तौ तु तादृशशब्दानां सुलभत्वात् नेदानीमेव सर्वथा श्रवणे किञ्चित्प्रयोजनमित्यर्थः ॥१४॥ प्रार्थनां वारयितुं तस्य भगवतः स्त्रीसौलभ्यमाह दिवीति।

SRI SUBODHINI: As the Gopi is telling the bee not to speak, in the same way she is telling Uddhava also, not to tell, whatever he wants to say. She also ignores the past proofs as by describing the past, the GUNA or virtues in our Lord, doesn't come again (to their mind) and they are unable to eradicate the "blemish". Hence, they ignored the factor of Time, the Bee and also Uddhava. They also made it clear that "all of your sayings is a waste only."

"Oh Bee! Why are you singing near to us? If you say to me, that I am unable to go elsewhere, then you are telling a lie only! As even the two-legged animals can travel to farther regions. You have 6 feet! If you say to us,

that it is your nature to sing and you always sing only, then we have to tell you "why is it that you are telling us so much? Is there not any other place where you can go and sing? Do you never get the idea in your mind to go and sing at a different place? Why do you sing all of your songs only to us here?" For this the Bee gives the reply, "Lord Krishna is your Lord (Swami). Hence, I want to sing for all of you, as I consider only this action of mine as proper". Replying to this, the Gopis say, "Lord Krishna is now the Master of the Yadavas. He is not our Master at all. Thus, it is appropriate for you to go and sing before the Yadavas". The Bee replies, "Lord Krishna is not the Master of others. Our Lord is the Ishwara of everyone. Hence there is no blemish attached to our Lord as being the Master of the Yadavas also! Hence for us, for the benefit of all and for making ourselves happy, it is but appropriate for us to sing everywhere." The Gopis reply, "If you say so, then we have to tell you, that singing should be done only to the deserving person at a proper place. We do not deserve anything at all; we do not have any house at all. We have lost all our homes. We are staying on the street. We have no house of our own! We have here, no house of our Lord, where we can conveniently sit! What profit will you achieve by singing for all of us? — who are homeless, Master-less and very poor and no place to go? You will be given, what you desire, only by someone who has a household". The Bee replied, "If you cannot give, another will give to us what we desire for". To this the Gopis reply, "We are all same — of the same mind!" The Bee then replies, "If you cannot give me wealth etc., there is nothing to be perturbed. You have your Dharma with you! If you are able to get satisfaction with the Darsan of our Lord, then you can all give me

तस्याहिवधमपि कृत्वा यथाह लक्ष्मणाग्रपूतीनां विवाहं करोति। विविधश्च

your “blessings”, through which I will get fulfilled and be grateful also. Then why do you tell me not to sing at all?” The Gopis reply, “Whatever song you are singing is not new at all. We have heard the singing of our Lord’s glory, of this kind, many times before”. “What are you all telling? On listening to the singing of our Lord’s glories and greatness, no one is fully satisfied (they always demand for more) why you, Gopis! have become satisfied and also become unattached like this?” The Gopis say, “You are telling the truth only. But we have come to this pitiable stage, after listening to His glories many times! We do not now foresee any more benefits after more and repeated listening to our Lord’s glories. If we listen more, we may even lose ourselves. Hence it is better not to listen to this glory only. If we have our selves (bodies), there is the possibility, that the Lord may meet us sometimes! If we have the fear for a fall in this world, then it is easier to fall, as we have had only experiences. Hence, we have no use for these songs.”

If the bee says, “We always sing, as we are singers. Our Lord has great love and sympathy for women. Like the ladies are usually prone to appreciate music, the men-folk are not like this. Hence, we thought, that it is necessary to sing before you Gopis! hence, as we have no other alternative, we are singing to you”. The Gopis reply to this, “We would reply to you, that the women whom the Lord has described as being “same” like Him only, those women are in great joy and are blissful. Our Lord had won the hand of the princess Laxmana, through His prowess of shooting an arrow (like Arjuna had done earlier), without seeing the point to be aimed at! Thus, our Lord, who has married several princesses, as per his desire, is always victorious. He has added, in this way

many princesses to His household. Like Arjuna is the friend of our Lord, you are also our Lord's friend! Our Lord is the symbol of "time" (Kāla) and in this role, He is also the destroyer. Those, whom the Lord had killed, their wives are still weeping in sorrow! Then the Lord removes their sorrow, by becoming their well wisher and friend! Those ladies, who have no husbands, have given up all their desires and due to this, they become deserving to sing the glory of our Lord, and also to listen to His Divine Leelas and stories. We, the Gopis, do not deserve this, as we are still nurturing a host of "desires" in us — all pertaining to our Lord!

In this way, the Gopi told explicitly to the bee that, "if you were to sing at Mathura, you will be destroyed". We respect only our Lord, who is the friend of Arjuna, as anyone who signs the glory of our Lord and respects Him only, will not do this to anyone else! We have established our mind in our Lord only and we worship and serve Him only. Hence, to cheer us up, you need not sing to us at all. The Lord's hands have become hard by giving many a battle and His women are satisfied with His embrace at Mathura. You please go there and sing your songs, and they will all give you whatever you desire for. We, are here, whose aim and goals have not been fulfilled, hence, we are unable to satisfy your desire! Hence, Uddhava should also go to these women and sing the glory of our Lord like an ideal messenger will do, carrying out his duty well! He should not come here and sing the Lord's glories. Why? We have already experienced, the bliss of our Lord and we cannot be pacified by words or through any other way. Experience is stronger than words. There is a "bee" on the side of "Kāla" (time) as "time" has 6 seasons (like the bee has 6 feet). "Time"

also makes one remember, through the “cooing” of cuckoos and the chanting of Vedas, our Lord. These “sounds” make these four types of persons, very happy viz. (1) The “Jnanis” who have got united with our Lord. (2) People who are devoted to “Dharma” (righteousness). (3) Those who have renounced their worldly life (Sadhus, Monks). (4) Those who are fully devoted to our Lord (the Bhaktas). We are here, aspiring only for our Lord (Dharmi), bereft of any attachment for anything and absolutely undemanding anything from “Time” and others, and we, who are full of sorrow and unhappiness, do not get any “happiness” from these sounds! If ever, we attain our previous status, these sounds will become pleasant and easy of being heard by us. At this present time, listening to these sounds has no purpose at all.”

“The Lord has left you all. Hence please pray to Him”. To this Gopis say that, “It is a waste to do this prayer, as the Lord has many companions there”. This is explained in the next verse.

दिवि भुवि च रसायां काः स्त्रियस्तदुरापाः

कपटरुचिरहासभ्रूविजृम्भस्य याः स्युः ।

चरणरज उपास्ते यस्य भूतिर्वयं का

अपि च कृपणपक्षे ह्युत्तमश्लोकशब्दः ॥१५॥

VERSE 15 Meaning: “Is there any woman in the heaven, earth or the “Patalam”, who is difficult for our Lord to attain? Why? His smile is beautiful; His eyebrows are full of cunningness; the dust of His feet is being worshipped by Goddess Sri Laxmi, and after all, where are we, the Gopis, before them? Even then, the Lord showers His compassion, being an exalted and Supreme Lord, on us, pitiable persons; hence we are certain that

what value do they have in comparison to the feet of our

the Lord will show His loving compassion to us. This is our desire.”

श्रीसुबोधिनी : लोकत्रये याः स्त्रियः तासां भगवान् दुरापः न तु भगवतस्ताः। स्त्रियो हि त्रिविधास्तत्तल्लोके, तास्तु भगवतः सुलभा एव, तत्र हेतुं वक्ष्यति चकाराद्ब्रह्माण्डाद्बहिः स्थिता अपि। स्त्रीणां हि रमणमपेक्ष्यते। नानाविलासैर्हि रमणं देवस्त्रीणाम्, प्रत्येकनियततया रमणं भूस्त्रीणाम्, विलासतया च रमणं क्वचिद्भूस्त्रीणाम्, परं निरोधस्तुल्यः, अतिगुप्ततया रमणं रसास्त्रीणाम्। भगवति तु पूर्वश्लोकैरुक्तप्रकारेण त्रिविधत्वमप्यस्ति। प्राकट्यविलासरूपः प्रथमं निरूपितः। विरुद्धतया द्वितीये। अतिप्रयासेन अतिगुप्ततया सुभद्राहरणवत् विजयसखित्वेन रमणनिरूपणाद् गुप्ततयापि रमणमुक्तम्। किञ्च। सुतरां स्त्रियः येन धर्मेण वशे भवन्ति स धर्मो भगवति वर्ततइत्याह कपटेति। कपटपूर्वकं यो रुचिरो हासः तेन भ्रूविजृम्भः स्थलादिसर्वसूचनपूर्वकं रत्यर्थमाकारणरूपः स यस्य वर्तते, धर्मस्यैव वा याः स्त्रियो भवेयुः तदधीनास्ताः। यदि कश्चित् यथा न प्रकटीभवति तथा गोप्यं विधाय तथा समर्थः यथैव तासां मनःप्रीतिर्भवति तथा रमणं कुर्वन् सर्वसामग्रीं सम्पाद्य समाकारयति चेत्, न कापि स्त्री दुर्लभा भवति। अत एव क्वचिद् श्लोकः ‘स्थानं नास्ति क्षणो नास्ति नास्ति प्रार्थयिता नरः। तेन नारद नारीणां सतीत्वमुपजायत’ इति। अत एतावत्यर्थे कृते प्रार्थना व्यर्था, अकृतेऽपि व्यर्थेति उभयथापि प्रार्थना न कर्तव्येति भावः। किञ्च। एतदस्माभिर्दृष्टोपायत्वेन निरूपितम्। अलौकिकोपाये तु किमपि न कर्तव्यमित्याह चरणरज उपास्त इति। सर्वैरेवार्थार्थिभिः सेव्यमाना विभूतिर्लक्ष्मीः यस्य स्वतः सामर्थ्याद् वस्तुमाहात्म्याद्वा चरणरज उपास्ते, अत्यादरेण दासीत्वं प्रार्थयते, तत्रैवविधेयं च वयं कास्तस्याः कोट्यंशभूताः, तस्मादस्मान् प्रति न किञ्चिदेतावत्कर्तव्यम्। किञ्च। एतदप्यस्माभिर्विचारेणोच्यते। वस्तुतस्तु भगवति विचारोपि न कर्तव्य इत्याह अपि चेति। उत्तमश्लोकशब्दः कृपणपक्षे सति भवति नान्यथा। भगवांश्च सर्वप्रसिद्धः उत्तमश्लोक इति। वयं च दीनाः, अस्मत्पक्षपातं करिष्यत्येव, अन्यथा कथमुत्तमश्लोकशब्दो भवेत्। युक्तश्चायमर्थः। तस्मात्प्रमाणबलेन प्रमेयबलेन लोकप्रसिद्ध्या भगवान् दीनानुकम्पीति यथैवास्माकं युक्तं तथैव करिष्यति न दूतोऽपेक्ष्यते नापि

वचनानीति निर्गुणगोपिकाया वचनम्। तद्वापपन्नाया वा। एवं तामसप्रकारेण तमोरजःसत्त्वानि गुणातीतश्च प्रकारो निरूपितः। अतः परं राजसप्रकारेण ततोऽग्रे सात्त्विकप्रकारेण चोभयत्र त्रैविध्यं निरूपयिष्यति। रजस्तमःसत्त्वानां तमोरजःसत्त्वानां च क्रमः श्लोकानां ज्ञातव्यः ॥१५॥ ननु नास्माभिर्ज्ञाता भवत्यः क्रुद्धा इति उदासीना इति वा, तथा सति दौत्येन नागच्छेम, अधुना तु समागतैः किञ्चित्कर्तव्यमिति प्रार्थनया भगवता सह सन्धिः कर्तव्य इति साष्टाङ्गप्रणामं भ्रमर उद्धवो वा करोतीत्यभिप्रेत्याह विसृजेति।

SRI SUBODHINI: Any woman from any of the three worlds will find it difficult to attain our Lord. But our Lord can easily attain them, as He has no difficulty in doing so! In the three worlds, women are of three kinds. These are all easily attainable by our Lord. the Gopi is giving the reason for this. The word “cha” (and) used in the verse denotes that, even “women” who are not in these worlds are also easily attainable by our Lord. The three types of women have deep desires of different kinds and also enjoy these in three different ways.

The Lord has in Him, the eternal attraction for everyone, as per their individual desire for Him. Thus here the Gopis say that no one can resist our Lord's beauty, as His smile is bewitching; His eyebrows show His cunning ways! None can resist His loving call, once He chooses His devotee for conferring His Divine bliss.

Our Lord's Divine bliss is supernatural and “no one reason or strategy” can enable a soul to have this Divine bliss of our Lord. This is explained in this verse through the words, “The worshipping of Goddess Laxmi – of the dust of our Lord's feet”. Goddess Laxmi is serving the dust of our Lord's feet; by praying to our Lord to become His “servant” or “Dāsi”, the Gopis are telling that, of what value do they have in comparison to the Seva of our

Lord by the most exalted and Divine Goddess Sri Laxmi herself? Hence the Gopis say now, "Due to this reason, please do not pray in the manner described. In fact no such prayer is to be done here. We are telling you this after much thought. In fact, for issues pertaining to our Lord, no one should think twice or think at all. Why? Because our Lord is "Uttamasloka" – well known for His Divine qualities. He is always partial to "pitiable" devotees. That is why the lowly pitiable sorrowing people always sing His praise. Hence, His name is famous as "Uttamasloka"! "We are also lowly and deserve the pity of our Lord! He will be partial to us only. If He were not to become partial to us, how can anyone call Him "Uttamasolka"? our Lord, being the ultimate evidence and proof for everything (PRAMANA) being the "goal" and "loving Lord" of everyone (PRAMEYA) and through His well-known compassion, shown by Him, on innumerable devotees, which is sung and well known all over this universe, will certainly shower His compassion on all of us. He will definitely bless us as per our "deserving" and hence, we do not need this messenger at all! We also do not want to hear the words of the messenger also! These words were spoken by the Gopi, who had attained the highest status of "NIRGUNA" (i.e. going beyond all the three qualities). In this way, 4 types of Gopis have been described viz. the first verse is from a Gopi, who is of the Bhāva or attitude of Tamasi-Tamasi; the second verse from Tamasi-Rajasi; the third verse from Tamasi-Satwiki and the fourth verse from the "NIRGUNA" Gopi. After this, the description of the divisions pertaining to the Bhāva or attitude of "Rajasi" will be done. Then the "Satwiki" division will be described. There are thus three different kinds under these two main division i.e. "Rajas-Tamas-

Satwa" and Tamas-Rajas-Satwa" – this is the way, the verses have to be understood.

Uddhava may say now, "I never thought, that you will show so much anger! Or that you will ignore me like this! If I had known your attitude, I would not have come as a messenger at all! Now that I have come as a messenger, I will have to do something at least! I should unite you all, with our Lord, through my ardent prayers." After saying like this, if the "bee" or "Uddhava" were to do full prostrations to the Gopi, in the next verse, the Gopis give their opinion.

विसृज शिरसि पादं वेदम्यहं चाटुकारै-
 रनुनयविदुषस्तेऽभ्येत्य दौत्यैर्मुकुन्दात् ।
 स्वकृत इह विसृष्टापत्यपत्यन्यलोका
 व्यसृजदकृतचेताः किं नु संधेयमस्मिन् ॥१६॥

VERSE 16 Meaning: "Please release our feet, which you have forcibly held on your head. I understand all your cleverness. You are showing your friendliness, having become the messenger of our Lord Mukunda, and through your loving words, you have the capacity to persuade us and with this view only, you have come here. I have understood this clearly; how can we ever make peace with the Lord, for whose sake, we have given up our children, husbands and the joys of the other world also (and it's desires). How can we make peace with this Lord, who has left us without even thinking about our fate and state (when we have given up everything for His sake?)."

श्रीसुबोधिनी : शिरसि बलात् स्थापितं पादं विसृज त्यज, नह्येतावता उपपत्यभावादस्माभिरङ्गीकर्तुं शक्यते, अतो वृथैव पादग्रहणनिर्बन्धः। ननु यथैव भवतीभिर्वक्तव्यं तथैव करिष्याम इति कथं निषेध इति चेत्तत्राह

वेदम्यहमिति। इममर्थं करिष्यति भगवान् न वेतीममर्थमहं वेद्मि। सन्दिग्धे हि वचनेन बोधनम्, अस्माकं तु विपरीतनिश्चय एव। ननु कश्चित्स्वापमानं न करोति अनभिप्रेत्य कार्यम्। तस्मात् न निराकरणं कर्तव्यमित्याशङ्क्याह चाटुकारैरनुनयविदुष इति। अयं प्रकारस्तु त्वयैव स्वकपोलकल्पितो न तु भगवताप्युक्तः। यतः स मुकुन्दो मोक्षदाता मारयिष्यत्येवेति भावः। न तु जीवन्तीनामस्माकं सुखं करिष्यति, ततश्च त्वमागतोऽस्मदभिप्रेतं करिष्यामीति कथं वदस्यतः स्वामिविरुद्धवाक्यत्वाद्भूतस्त्वं वञ्चक एव। ननु तदकथने मया कुतः शिक्षितमिति चेत्तत्राह अनुनयविदुष इति। अनुनय कर्तुमत्यन्तमभिज्ञस्त्वमतस्ते विद्यां जानामि। न केवलं वृथानुनय एव किन्तु चाटुकारैः सहितोऽपि। अतः उत्पत्त्या उपपत्त्या च तव मनो न शुद्धम्, कायेन वाचा च वञ्चनार्थमनुनयाभिनयं करोषीति भावः। ननु कथमेवं निषिध्यते अन्तःकरणस्याप्रत्यक्षत्वात् कायवाग्भिरेव तदभिज्ञानादतः क्रोधवशादेवान्यथा स्फुरति नत्वस्मासु दोषोऽस्तीति चेत्तत्राह स्वकृत इह विसृष्टेति। न हि युक्तिबाधितं वेदोऽपि बोधयति। भगवानीश्वरः वयं गोपिकाः, यावत्कर्तव्यमस्माभिः तावत्कृतम्, स सर्वसमर्थोऽपि न किञ्चित्कृतवान्। एवमर्थे पूर्वजाते पुनरधुना किं कर्तव्यं तदाहुः, स्वकृत इहैव विसृष्टाः अपत्यानि पतिश्च अन्ये च लोकाः स्वर्गादयोऽपि भर्त्राद्या ज्ञातिक्रमात् त्यक्ता याभिः। लोको हि दूरे गत्वा परित्यजति न तु तत्रैव त्यक्तुं शक्तः। त्यागोऽपि भगवदर्थ एव। अत्यागो भगवानस्मान् न ग्रहीष्यति परसम्बन्धात्। तादृशीश्च व्यसृजत्। ननु लोको हि कार्यार्थं गच्छति सर्वत्रैव विलम्बश्च भवति, नैतावता त्यागो भवतीति चेत्तत्राह अकृतचेता इति। न कृतं चित्तं येन, यो हि गच्छति सोऽन्तःकरणे तानत्यक्तवैव गच्छति, तास्वन्तःकरणं कृत्वैव गच्छति, भगवांस्तु तद्विपरीतः, अत एतादृशे भगवति किं सन्धेयम्। नु इति वितर्कः। येन सन्धितो भवति तं हेतुं न पश्यामीति। बहिःस्थिता अस्माभिरेव त्यक्ता अस्मदीया, अन्तःस्थिताश्च तेनैव त्यक्ताः ॥१६॥ नन्वेकमस्ति सन्धेयं सख्यमिति। पूर्वं हि प्रपन्ना अपि भवत्यः भगवता त्यक्ताः, अधुना प्रार्थनया तं दोषं परिहृत्य तेन सह सख्यं कर्तव्यमिति चेत्तत्राहुः मृगयुरिति।

SRI SUBODHINI: "You have put forcibly my feet

kinds under these two main division i.e. "Rajas-Tamas-

on your head. Please leave them alone. I will not be able to go by your advice, and hence it is futile to catch hold of my feet and hold them, on your head! Uddhava may say to the Gopi thus, "If you want me to behave in the way you desire or want, I am prepared to behave accordingly. Then why do you object me?" Replying to this, the Gopi says, "our Lord will do, what we desire for or not do - all this we have understood. Wherever there is doubt, then words are used to remove these doubts. We have become certain, that our Lord will do against our wishes only. Any human being, who is not liked by the Master, will meet with "insult" only, when he goes to the Master, with a request or desire. You have not understood this elementary fact, and you have now come as a messenger!" If Uddhava were to say, that their understanding is not right, and he has understood the Lord's tasks only now and having known that only, he has come to Vraja. "In view of this, please do not ignore me. Please accept my prayer and make peace with our Lord!" Replying to this, the Gopi says, "In this way, you are cleverly, using very sweet words, trying to persuade us (and you seem to be a past-master at this) by telling us whatever your intelligence has guided you to tell us. In this way, our Lord has not told you to tell us. Why? He is the Lord MUKUNDA. He will definitely destroy us and He will not give us any happiness, while living! You are telling something, which is against our Lord! In fact, you are a cheat! To this, Uddhava says, "If you say to me that the Lord has not told anything to me, then how and wherefrom I have learnt? (What I am going to tell you). Replying to this, the Gopi says, "you are an adept in persuading people through you sweet words. We are convinced that your mind is not pure, by its very nature and the thinking

process of the same! In other words, through your body and words, with a view to persuade us, you have put on the act of being "humble". I understand this as your expertise!"

Uddhava says, "Why do you blame me like this? What am I really is my inner-mind? No one can see this! No one can understand this either! As the "inner-mind" is not "open" at all, for everyone to see! Through ones physical behaviour and words only, one can understand the "inner-mind" of someone. Due to your anger, you have got the wrong understanding, due to which, you consider me as "bad" and full of blemish! I do not have the blemish which you have accused me of!" Answering this the Gopi says, "He who is able to understand through proper way, even Vedas can teach him the "Jnana" — as no one can make the "pot" into "thread"! No one considers them as the same either."

As the Supreme Brahman contains in itself all the "Bhāvas" or attitudes, the attitude of being "MANU" (the original law-giver, son of Lord Brahma) is possible, but not vice versa! Through these two examples, the author of LEKH has explained the secret of Brahman and its power (Shakthi).

"Our Lord is "Ishwara" (all-capable/omnipotent). We, Gopis have no capacity at all - let alone being all-capable! Whatever is our duty, we have done the same. Although our Lord is omnipotent, He has not helped us in any way — has not done anything to us! He has done what He wanted to do, in the first instance; now what is there to be done? Please tell us so. We have given up our children, husbands, and we have overruled the advice of our elders and respected relatives and due to this, we

have given up our prospects of attaining heaven also! All others, give up all these, mentioned by us, only when they take the "Sannyasashram" (monkhood). They are incapable of leaving all these, while remaining as householders! But, we who are householders, have given up everything, for the sake of our Lord, because we had understood that, if we do not give up all these, then our Lord will not accept us as His own! The Lord may turn around and say the "You are all still related to someone". In view of this we have renounced every type of relationship except that of our Lord! even after so much, our Lord has given us up and went away to Mathura! If you were to say to us, that, everyone may have to go away from one's place, to discharge one's duties or to attend to some work, and, there may be delay also, at the new place, due to the pressure of the work, which is incomplete and hence, one should not jump to the conclusion, that this is an act of "giving up". Replying to this, the Gopi says that even if one has to go away from one's house, to a far away place, he does not "give up" his people from his mind. He always remembers them in his mind. But our Lord has gone away from here by forgetting us, totally, through His mind! If someone has gone away like this, how can anyone make peace with Him? this Lord is not visible either, with whom we are supposed to make peace! We have given up our children and husbands but the Lord has thrown away the inside love and Bhāva of ours from his heart — where we had established ourselves through total NIRODHA. He has gone away by throwing all this out, through which, on both the sides we have lost! — both inner and outer!

"The only way to make peace is friendship. You had all surrendered firstly, yet our Lord had given you up.

perhaps some "blemish" has occurred through you. Please remove this "blemish" through your prayer, then make friendship with Him" if Uddhava were to say, this, the Gopi replies through the next verse.

मृगयुरिव कपीन्द्रं विव्यधे लुब्धधर्मा

स्त्रियमकृत विरूपां स्त्रीजितः कामयानाम् ।

बलिमपि बलिमत्त्वाऽवेष्टयद्ध्वाङ्गवद्य-

स्तदलमसितसख्यैर्दुस्त्यजस्तत्कथार्थः ॥१७॥

VERSE 17 Meaning: "He who, during His incarnation as Sri Rama, had killed the king of monkeys, Bali like a hunter; had disfigured Surpanaka, who had come to Him, out of her desire, although He had conquered lust, by cutting her nose and ears; had got bound King Mahabali, like a crow is bound, during His incarnation as "Vamana", after taking away all of his wealth; having friendship with this "black" one, we have only suffered bitterly. Even then, we are unable to leave the nectar of His Divine stories and Leelas."

श्रीसुबोधिनी : 'न वै स्त्रैणानि सख्यानी'ति वयं सख्येऽनाधिकृता एव, ईश्वरोपि सख्ये नाधिकृतः 'राजा मित्रं केन दृष्टं श्रुतं वे'ति। सुतरां भगवता सह सख्यं न भवति स्थलत्रयेऽनिष्टदर्शनात्। आर्षज्ञानेन भगवत्स्वरूपं ज्ञात्वा स्वस्मात् पूर्वावस्थां भावयन्ति। तत्र भगवान् रामः पूर्वतनः, तेन सह सख्यं पुरुषेण स्त्रिया च कृतम्, तयोर्मरणं जीवन्मृतत्वं च जातमिति। सुग्रीवेण सहाग्निसाक्षिकं मैत्री कृता, तस्यैव भ्राता बाली भगवता हतः तद्भ्रात्रा सह सख्ये तेनापि सह सख्यं कृतमेव, कपीनां च स इन्द्रः, अनेन कार्यार्थतापि निवारिता। तेन ततोपि अधिकं कार्यं भवतीति। न हि कश्चित्कपिभिः सह सख्यं करोति। अनेन सख्यशास्त्रानभिज्ञता च सूचिता। तत्रापि सर्वसमर्थः युद्धेन न हतवान्, किन्तु हरिणान्तरं योजयित्वा यथाऽऽरण्यं हरिणं मारयति लुब्धकः, तद्वत्सुग्रीवं योजयित्वा तेन सह युद्धमानमविध्यत्। ननु हरिणादयः

सर्वत्रैवमेव हन्येत, को दोष, इति चेत्तत्राह अलुब्धधर्मेति। लुब्धकस्येव नास्मिन् धर्मः, तन्मांसस्याभक्ष्यत्वाद् ईश्वरत्वेन तदपकाराभावाच्च। किञ्च। स्त्रियं शूर्पणखां काममोहितां सर्वथा सम्माननीयां विरूपां छिन्ननासिकामकृत। ननु युक्तमेवोद्धरितसः स्र्यतिक्रमे तथात्वमिति चेत्तत्राह स्त्रीजित इति। सीतया वशीकृतः, अन्यथा तदुक्तं न कुर्यात्। सापि न प्रतिबन्धिका ताटकेव, किन्तु कामयाना, काम एव यानं यस्या इति वा। तत्र दूषणद्वयं दृष्ट्वां ततोपि पूर्वजन्मनि दोषं विचारयन्ती परशुरामे अलभमाना वामने दृष्ट्वा तदाह बलिमपीति। बलिर्ह्यत्यन्तं बलिरूप एव पूजात्मकः, अतः श्रद्धया तथापूजां कृतवान्। ब्राह्मणक्षत्रिययोः तुल्यता सख्यं च भवति, तथाप्यन्योन्य-कार्यसाधकयोः। व्याजेन लोकत्रयग्रहणं न दोषाय, यथाकथञ्चित् स्वकीयं ग्राह्यमेवेति, किन्त्वन्यदस्तीति पूर्वमनुवदति। बलिमत्त्वा जग्ध्वा। नात्र धात्वादेशः बहुल छन्दसीत्यग्रे वक्ष्यमाणत्वात्। आवेष्टयद् गर्तविशेषे बद्ध्वा स्थापितवान्। ध्वाङ्गवद् द्वितीयार्थे वतिः। अयुक्तो हि काकः पायसादिभक्षण इति तथा कृतवन्तं धृष्टं बध्नाति प्रभुः। तथा कपिरपि इन्द्रवद्व्यवहियमाणो हन्तव्यः, मृगत्वाद् व्याजेनैव मारणीयः, ब्रह्मणा तथैव तेषां मृत्युर्निर्मित इति। मत्स्यानां तु बुद्धयैव। स्त्रीजित इत्यनेनैव स्त्रियैव स्त्री विकृता न तु भगवता, अत एव ताः सजातीयातिक्रमं न कुर्वन्ति, तथा वयमपि न करिष्यामः। कृते त्वनिष्ठं स्वधर्मत्यागादेव, तथा हीना वयं नोत्तमभाव प्राप्स्यामः, 'अयोग्यमिच्छन् पुरुषः पतत्येव न संशय' इति वाक्यात्, मर्यादोलङ्घने तद्रक्षकैर्दण्ड्यत इत्यविवादम्। स्त्रियो जिता अनेनेति। न हि रामः स्त्रीवश्यः। जितानां वशीकृतानां च हितं कर्तव्यमिति। तथा नगरे अस्मदनुपभोग्यो भगवान् यथा बलेस्तन्मन्वन्तरकालः। अतो हीनत्वात् स्वायोग्यं स्त्रीत्वात् स्र्यतिक्रममन्यावसरत्वाच्च कालमर्यादोलङ्घनं च न कर्तव्यमिति प्रार्थनया सख्यं न कारणीयम्। तदाह तदलमिति। तत्तस्मादसितसख्यैरशुद्धसख्यैरलम्। कपटसख्यानि न कर्तव्यानि, यतो विपरीतफलानि। तामसभावाद्वा कृष्णवर्णपरोऽसितशब्दः। ननु सर्वं परित्यज्य भगवदवलम्बनं कृत्वा भगवन्तमपि परित्यज्य क्व यास्यथेत्याशङ्क्याह दुस्त्यज इति। तस्य कथारूपोऽर्थो दुस्त्यजः, कथामवलम्ब्य निष्ठाः, सोपि त्यक्तव्य इत्यस्ति मनः प्राणबाधात्। तथापि

to break your "status" as having conquered your "desire".

Yet You have not behaved properly with this woman! If

त्यक्तुमेवाशक्य इति दुस्त्यजः। सापि भगवानिव चेत्स्वयं त्यक्ष्यति तदा त्यजतु नाम, नत्वस्माभिस्त्यक्तुं शक्येत्यर्थपदम्। कालेनापि भगवद्भर्मा बोध्यन्ते श्रवणादयो धर्मत्वेन, तत्रापि सख्यमात्मनिवेदनं च बोध्यते, यथा 'सुपर्णावेतौ, ब्रह्मैव सन् ब्रह्माप्येतीति वेदा यज्ञाश्च न कालात्मका इति शिर उपनिषदो भवन्त्येव, तत्र भगवन्निरूपणं न कर्तव्यमिति पुष्टिश्रुतीनामभिप्रायः इतरथान्यथासिद्धिः स्यात्। ननु भक्तिमार्ग इव तत्रापि भगवदुत्कर्षः प्रतिपाद्यत इति कथं निषेध इत्याशङ्क्याह वेदम्यहमिति। स हि भवदभिमतः परमात्मा मोक्षप्रद एव, तस्य दूतेनात्यन्तनिपुणेनापि मोक्ष एव फलति, प्ररोचनार्थमेव भक्तिमिव प्रेमेव वदति। 'न वारे पुत्राणां कामाये'त्यादिभिः, 'यमेवैष वृणुत' इति च। किञ्च। शास्त्राणां सर्वपरित्याजनपरत्वम्, यथा 'आत्मकामः सर्वं परित्यजेत्'। तादृशविरक्तस्यापि नित्यमात्मानुसन्धानयुक्तस्य यदि नात्मस्फूर्तिः किं तस्योपनिषदा गुरुभिर्वा भविष्यति, तस्मात् सख्यादिकमनभिप्रेतमेव, तथापि वैदिकत्वेन भाव्यमन्यथा पाषण्डित्वं स्यात्। एवं सर्वत्र योजनीयम् ॥१७॥ ननु तर्हि कथामेव कुर्वन्तु, किमिति भगवतो दोषा उच्यन्ते, न हि भगवद्गुणतत्परा भगवद्दोषान् कथयन्ति। न वा तेषामन्यथा स्फुरतीति चेत्तत्राह यदनुचरितेति।

SRI SUBODHINI: It is said that none should become friendly with women. (The Vedas say so - NAVAI STRAINANI SAKHYANI). In the same way, one should not develop friendship with "Ishwara" (the Lord) also. It is also said, "Has anyone seen or heard about friendship with a king? (RAJA MITHRAM KENA DRISHTAM SHRUTAM VA).

Especially one cannot, in reality have friendship with our Lord at all — why? Because in three places/incidents, friendship with our Lord has led to disaster and danger. The Gopis have "spiritual" knowledge about our Lord and through this, they have understood His true Divinity and "Ishwara" nature.

They now say, that, during our Lord's incarnation as Shri Rāma, he made friendship with both men and women. Out of these two, one died and the other became as good as dead while living! He made friendship with Sugreeva, keeping "fire god" as a witness — but He killed Sugreeva's own brother — Bāli. In fact, once, friendship with the brother is made, then the friendship is made with any other brother also. Moreover Bāli was the king of the monkeys. Why did the Lord kill him, is beyond the ken of our understanding!? If Bāli was alive, He would have achieved much more than Sugreeva as He was the stronger person, being the king of monkeys. No one makes friendship with monkeys — but our Lord had done this. From this, one may conclude that our Lord does not know the elementary principles of the science of friendship! Although our Lord was fully capable, in every way, He did not kill Bāli, by giving him, a straight battle, but like a hunter kills a forest deer, keeping another deer, nearby! If someone says as to what is wrong in this? Deer can be killed like this. Replying to this, it is said by the Gopi that our Lord does not have the quality of a "hunter". A hunter kills like this, so that he can eat it's flesh! Our Lord cannot eat monkey's flesh, as they cannot be eaten at all! As being the "Ishwara" of the universe, you are omnipotent, and due to this, Bāli could not do anything at all to You! Yet Oh Lord! You killed him!

"Surpanaka, infatuated with you, due to her "desire" came to You, surrendering fully, and it was proper for You to have given her due respects. Instead, oh Lord! You disfigured her by cutting her nose and ears! Oh Lord! You had conquered Your "lust", and this lady had come to break your "status" as having conquered Your "desire". Yet You have not behaved properly with this woman! If

the Lord were to say that her intentions were to break His "vow", then the Gopis say, "If you say, that it was but proper to have acted like this, then I would say, that you are under the control of a woman only viz. Your wife Sita! If this was not so, You would not have gone after the golden deer on her telling you so! This Supranaka, was not like Tātaka, who was very violent. She had got infatuated through her "desire", and had come to Shri Rāma for satisfying her "desire" only!

The Gopi began to go into the farther past to find out the "blemish" in our Lord! They did not see any "blemish" in our Lord's incarnation as Lord Parasurama. They saw the "blemish" in Vāmana. The Gopi is telling this now. "Bali king was a generous person to a fault! He was "deserving" to be worshipped for this by everyone. He worshipped our Lord, with great sincerity and devotion. From the beginning of creation, both the Brahmin and the warrior classes, were considered as equals, and hence they had great friendship with each other. But with a view to gain the self-interests, our Lord took away, all the three worlds from him, who was without any "blemish". The Lord accepted King Mahabali's worship and then made him bound like a crow! All of these were killed, through cunning strategies. The Gopi says, "perhaps Lord Brahma has written "deaths" like this for these people! A fish dies due to her infatuation for food kept on the edge of the rope! Although Shri Rāma has conquered His "desire", it is shown that a woman was disfigured; but this was not done by our Lord! We will also not cross the frontiers of our caste, as she did not do! If they were to do this, they will meet with disaster, due to their giving up their own Swadharma — or their own duties! This will in turn, not lead them to get

the highest Bhāva (for our Lord). A person, who desires for the lower and the petty objects, is found to fall and it is seen in this world, that, those who break the “rule of law” and traditionally followed systems, are punished by the rulers.

The word “women” (STRIJAN) used here should be interpreted as “this Lord has conquered women’s hand” (STRIYAHA JITAA ANENA). But Shri Rāma was outside the control of any woman! But those who have made these women under their control, have to be beneficial and kind to them. Like Raja Bali became Indra and had the enjoyment of the “heavens” only during His Time (Manvantara) and not during any other time!

The Gopis say now, citing all the above examples, that they cannot be with the Lord, at Mathura, to enjoy His Divine bliss. The Lord is considered as “lower” (HINA) and it is not proper for them to make peace with Him! Moreover, they do not want to deprive the women of Mathura, the joy of our Lord’s Divine bliss, as this time is theirs’, and they should not isolate the situation created by the factors of time and Maryada! Hence Oh! Uddhava, it is not proper for us to make peace with the Lord, as per your request. In fact, having suffered so much with “His” friendship, it is better, that we now lead our lives, without “His” friendship!

Through cunningness, friendship should not be established or sustained, as it’s result is always opposite! If Uddhava was to ask them, “All of you have given up everything and have taken refuge in our Lord Shri Krishna! To whom will you go, if you were to leave Him also? The Gopis reply, “Impossible to give up” – we cannot give up the singing and hearing of His Divine

stories and Leelas at all! We will live with this strength given by the recanting of His Divine Leelas! Our minds sometimes say to us, to give up this dependence and surrender to His Divine Leelas also! But, we are certain that our life itself will be affected if we were to renounce the singing and hearing of the glory of the Divine Leelas of our Lord! Hence we can never give this up! We are not capable at all! If the Divine story or the Leelas, themselves, leave us, then let them leave us, but, on our part, we cannot leave them at all!

Our Shri Mahaprabhuji's use of the word "others also" (ITARATHA) denotes the two aspects (1) Through the factor of "Time" (Kāla) also, they have indicated the devotional practices of "listening" to the Divine Leelas of our Lord. (2) They have also indicated the spiritual aspect of "surrendering" (ĀTMANIVEDAN) to our Lord and as per the Sāṅkhya system.

The Vedas and the sacrifices specified therein do not represent the factor of "Time" (Kāla). Hence although the "Upanishads" are considered as the "head", but we should not describe about the Lord on the basis of these i.e. we should seek the help of only those Vedic utterances, based on this path of grace or PUSHTI.

[(1) As "Bhakti" to our Lord is the conferrer of "Phalam" or result, it is not instrumental, perhaps, for causing the liberation (PRAKASH).

(2) If everything happens through the "Jnana" of the Upanishads, then there is no necessity for our Lord's incarnation — (LEKH).

(3) Time or "Kāla" has been also called as a "messenger" and its form is exclusive of Veda and sacrifices. The "POORVA MIMAMSA" (the earlier part of the Vedas)

emphasize on “action”. Hence these cannot lead one to get pure devotion to our Lord (PRAKASH).

(4) In this path of devotion also, the Vedic utterances such as “He whom He chooses” (YEMAIVAISHA VRUNUTE) and “This Divine soul (Ātma) is the basis of all affection and love” (ĀTMA VA ARE) are taken as evidence and proof.]

If Uddhava were to say to the Gopi, “Like in this path of Bhakti, the Lord’s glory is evidenced and spoken there also. Even then why do you object to this? Replying to this, the Gopi says, “I know it very well. The Divine Lord whom you desire for, can confer liberation. We will also get only liberation from you — who is a very efficient messenger of the Lord! You are just speaking about Bhakti and love, only with a view to cheer us up!”

In the Vedic utterances such as quoted above (on point no.4), the factors of “friendship with our Lord” (SAKHYA) and “full surrender to the Lord” (ĀTMANIVEDAN) have been indicated. But the scriptures emphasize the need for “renouncing everything”. Like the Vedas say, “He who desires His Divine Ātma, let him renounce everything” (ĀTMAKAAMAHA SARVAM PARITHYAJET). Even for such a person of renunciation (detachment) and given to constant meditation on the “Ātma”, if he fails to get the experience of his Divine self, what can he profit from the Guru or from the Upanishads? Hence, the factors of “friendship” etc. do not have an entry in this path of knowledge (Jnana). But at all times we should accept the evidence and proof of the Vedas only.

“Then always do only the singing and hearing of our Lord’s Divine Leelas only. Why then you are pointing out

to the “blemish” of our Lord? if you are sincerely devoted to the Divine qualities and glories of our Lord, then you should not point out His “blemish” at all. These devotees are unable to see any blemish in our Lord as only His Divine qualities and glory are seen by these “one-pointed” devotees!” For this statement of Uddhava, the Gopi gives the following answer.

यदनुचरितलीलाकर्णपीयूषविपुट-

सकृददनविधूतद्वन्द्वधर्मा विनष्टाः ।

सपदि गृहकुटुम्बं दीनमुत्सृज्य दीना

बहव इह विहङ्गा भिक्षुचर्या चरन्ति ॥१८॥

VERSE 18 Meaning: “He, who has got the taste of this nectar even for a moment, of the Divine Leelas of our Lord, even if it is a very small part of it, as described by Sage Vyasa, in this Srimad Maha Bhagavatam, he will renounce both attachment and hatred to everything in this universe; will give up his attachment to the pitiable family life also and by becoming lowly and humble, will, like the birds, live and roam “begging” (i.e. as a “begger” — or a Sannyasi who live by “begging” for food).

श्रीसुबोधिनी : यथा भगवान् तथैव तत्कथापि, ततोप्यधिकापि। वयं हि स्त्रियः नात्यन्तं विवेकवत्यः भगवता बहुकालं स्थित्वा कथञ्चिद्द्वयामोहिताः, तत्रापि न भिक्षां प्रार्थयामः, नापि भ्रान्ता इव जातिभ्रष्टा जाताः, नापि त्यक्तस्थानाः, कथा त्वल्पीयस्यपि महान्तमनर्थं सम्पादयति। तदाह यस्य भगवतः अनुचरितम्, भगवता तु पूर्वं चरितं, तत्पुनः व्यासादिभिरुपनिबद्धमनुचरितं जातम्। अनेन शब्दव्यवहितमपि तथा कार्यं सम्पादयतीत्युक्तम्। यथा निदाघे वस्त्रादिव्यवहितोपि भानुः सन्तापयत्येव। तत्रापि ग्रहणसौकर्यार्थमाह लीलेति। दुर्जरत्वं ज्ञात्वा अभक्षयन्नपि रसव्यामोहितो भक्षयति। तत्रापि न प्रयत्नसाध्यता कापीत्याह कर्णपीयूषेति। निमीलिताक्षेणापि

कर्णामृतं पातुं शक्यम्, बहुपाने तु को वेद किं वा भवेत्, किन्तु तस्यामृतस्य विप्रुट् बिन्दुमात्रम् तस्यापि सकृददनं सादरं मनसा ग्रहणं, तेनैव विधूता द्वन्द्वधर्मा रागादयो येषाम्, यैर्बद्धस्तिष्ठति, अतस्तदभावाद् विनष्टा भवन्ति। णश अदर्शने, यथा सर्वप्रतीत्या अगृहीता भवन्ति तथा गच्छन्तीत्यर्थः। लौकिकवैदिकमार्गादपि पुष्टिमार्ग एवाभिनवेशात्। अन्यानुरोधेनापि तेषां स्थितिं निवारयति सपदीति। ज्ञानिनोपि विरक्ताः, कर्मिणोपि स्वार्थमपेक्षाभावेऽपि परार्थमपेक्षन्ते। एतेषां तदपि नास्ति। यतः सपद्येव गृहस्थितमपि कुटुम्बं गृहं कुटुम्बं वा दीनमप्युत्सृज्य त्यक्त्वा स्वयमपि दीनाः सन्तः बहव एव विहङ्गा जाताः, इहास्मिन् जन्मन्येव हंसाः परमहंसा वा। विहङ्गपदं साधारणप्रतिपादनार्थम्। इतो गताः काका गृध्रा हंसा वा भवन्तु परं गच्छन्त्येवेति ज्ञापनार्थम्। तेषां तु आकाशगतिरिव सर्वविलक्षणा भवतीति। ननु तादृशाः कथमुपलभ्यन्ते तत्राह भिक्षुचर्या चरन्तीति। भिक्षुश्चतुर्थाश्रमवान्, तस्य चर्यामाचारं गृह्णन्ति। तदनधिकारिणोपि तत्फलानभिलाषिणोपि तन्मार्गरहिता अपि तदाचारं गृह्णन्तीत्यर्थः। एवं स्वधर्मं परित्यज्य परधर्मं ग्राहयति दुःखितांश्च करोति तान् तत्सम्बन्धिश्च। स्वसुखमपि बहु नानुभावयति, अतः कथापि त्यक्तव्यैव। परमशक्त्यत्वात् त्यज्यत इति भावः। पुष्टिमार्गश्रुतीनामपि भगवन्मर्यादाश्रुतयोपि नात्यन्तं द्वेष्याः किन्तु ग्राह्या एव, परं नाभिप्रेता इति ॥१८॥ तृतीयपर्याये प्रथमं तामस्या वयमृतमिति।

SRI SUBODHINI: Our Lord's Divine stories are not the same like our Lord. In fact these "Divine stories" lead to more "disaster" (from the worldly point of view). With a view to bring out this factor, the Gopi says "We are women. We lack the special quality of VIVEKA or discrimination. Our Lord had stayed with us for a long time. Hence we have got fully infatuated with Him! even after this, we are not "begging" for our food. Like a "lunatic" we have not been excommunicated from our caste, and we have not given up our place viz. Vraja!"

"Even if we listen to a very small part of the Divine Leelas of our Lord, it leads to a great "disaster" for us!"

special difference between the Vedic understanding of the Lord

The Gopis describe the nature of this "disaster". "Our Lord enacted His Divine Leelas. Sage Veda Vyasa wrote all these in Sri Bhagavatam. Although these Divine Leelas were covered with the "curtain" of words (sound), the Leelas are fully potent, and it does its task truthfully — like one feels heat, during summer, although one wears a dress as outer covering for one's body! All these Divine stories of our Lord are termed as "Leelas" (play), so that everyone can understand them correctly and easily. When a very tasty dish is placed before someone, although everyone knows that this dish is very difficult to be digested, even then due to attachment and infatuation, they do consume such dishes! But here the situation is completely different, as to "drink" this Divine Leela, there is no effort needed at all! — as this is consumed or "drunk" through the ears only! Hence, one can "drink" this even by closing one's eyes fully! No one knows as to what exactly will happen once this is consumed. Even if one "drop" of this "nectar" is consumed, with respect and love, then it removes completely one's "attachment" and "hatred" once and for all! And this in turn leads to the removal of all bondages of this worldly life! In fact the destruction of "attachment and hatred" is complete and permanent. Due to the grace of our Lord, these do not raise their head again! This person now gets interest to follow the path of grace (PUSHTI) and gets over the Vedic path. Even if people try to dissuade him from this, they do not swerve out of this path at all. They give up the basis of their lives on worldly and the Vedic systems. The "Jnani" renounces everything. The one who follows the path of "Karma" (action), although without any "selfish" motive, does work for the welfare of others. But those

who follow this path of grace, are not like the two types of persons, mentioned above.

After hearing a very small part of this nectar of our Lord's Divine stories and Leelas, these devotees, at the same moment, give up their family and house. Becoming humble and lowly, these devotees have, in this life itself become "Hamsa" or a "Paramahamsa" (wandering monks). Here, the example of the "bird" denotes the "ordinary birds". Once they give up the householder's life, they, either become like the crow, eagle or the swan — meaning following their living pattern — But the "house" is given up certainly! Their "life" resembles the "life" of the birds in the sky! The Gopis now ask, "How can there be peace between us or meeting and mingling?"

Replying to this Uddhava says that the Gopis are living like the 4th stage in life (Ashrama) viz. the monks (Sannyasis), although, they do not have the right to become "monks". In fact, the Gopis do not want to attain the "result" and "goal" of having taken "Sannyasa", as they have not taken the Sannyasa at all. But Uddhava says that, they might not have taken the external "Sannyasa" but they are behaving and conducting themselves, as if they are the "Sannyasis" only! In this way, the Gopis have been made to renounce their own duties (Dharma) and have taken to the performance of "others" Dharma or kind of duties/life — by our Lord. The Lord had made them and their relatives experience great pain and sorrow. He never allows anyone else to enjoy His Divine bliss! Hence, listening to His Divine stories and Leelas also deserve to be given up only. But we have found it very difficult to give this up as these Divine Leelas and their remembrance never leave us. In this way, there is no special difference between the Vedic utterings of this path

of grace (PUSHTIMĀRGA) and the "Maryada" path, as both of them deserve to be adopted and practiced.

If the following verse, the Gopi, who is Satwika-Tamasi, says:

वयमृतमिव जिह्मव्याहृतं श्रद्धधानाः

कुलिकरुतमिवाज्ञाः कृष्णवध्वो हरिण्यः ।

ददृशुरसकृदेतत्तन्नखस्पर्शतीव्र-

स्मररुज उपमन्त्रिन्मण्यतामन्यवार्ता ॥१९॥

VERSE 19 Meaning: "Oh Vice Minister! Just like the black deer sees his innocent she-deer being felled through the arrow of the hunter, after being enticed through the songs played by him, in the same way, we regarded the words of this cunning Krishna as truthful. We became His' and he made us get infatuated through desire and His actions of injuring us. All of you can see our status now. He also gave us up having made us come up to this stage. Hence please stop the discussion regarding such a cunning person. Please tell something else."

श्रीसुबोधिनी : ननु यावन्ति दूषणान्युच्यन्ते तानि सर्वाण्येवासङ्गतानि प्रमाणविरोधात्। तत्राह वयमपि पूर्वं प्रमाणपरा एव जाताः। पश्चादसाधारणवाक्यत्वादनधिकारेणान्यथासिद्ध्यभावं निश्चित्य साधने फलव्यभिचारं दृष्ट्वा क्वचिद्वाक्ये बाधितार्थत्वमपि ज्ञात्वा निवृत्ता जाताः। भगवता हि पूर्वमुक्तं 'न मयोदितपूर्वं वा अनृत'-मिति। ततः 'न पारयेऽहं निरवद्यसंयुजा'मिति। साधनकाले फलकाले च वाक्यद्वयं जिह्मव्याहृतं कपटेनोक्तमन्यथोक्तमन्यथाप्रतीतिं जनयति। भगवता तूक्तं पूर्वं मया नानृतमुक्तं भवदर्थे वक्ष्यामीति, भवता साधुकृत्यं न पारये इति न करिष्यामीति। परं परिज्ञाने अस्माकमेवान्यथाबुद्धिर्जाता, अयमस्मान् प्रति अनृतं न वक्ष्यति, ऋणित्ववचनात् कदाप्युदासीनो न भविष्यतीति, अत एव वयं जिह्मव्याहृतमपि ऋतमिति सत्यमिति श्रद्धधाना जाताः। नन्विदानीं विचारचतुराः पूर्वं कथं

भ्रान्ता जाता इत्याशङ्क्याह कुलिकरुतमिवेति। वयमप्यारण्याः हरिण्योपि। हरिणवेषं कृत्वा मृगयुर्गायति तदा हरिण्यो मुग्धाः पूर्वहरिणादेनं विशिष्टं मत्वा हरिणोयं हरिणकार्यमपि करिष्यति गानादिकमधिकं चेति भ्रमात् पूर्वहरिणं परित्यज्य तत्स्थाने गताः। तदाह अज्ञाः कृष्णवध्व इति। भ्रमादेव द्वितीयकृष्णसारस्य वध्वो जाताः। यथा वयं कृष्णपत्न्यः। ननु को दोषो जात इति चेत्तत्राह हरिण्य इति। हरिणस्य हि ता भार्याः नत्वाकृतिसाम्यादन्यस्य, यथा वयं गोपभार्या, नापीश्वरस्य, नापि क्षत्रियस्य, नापि यादवस्य, परं स एव गोपत्वेन स्थित इति गोप एवायमस्मद्धितं करिष्यतीति प्रवृत्ताः पश्चात्स ईश्वर एवेश्वरो जातः गोपिकाः परं नष्टा इति भावः। ननु किमिति नाशो भाव्यते, हरिण्यस्तु तेन विद्धा न तु भवत्य इति चेत्तत्र तुल्यार्थतामाह ददृशुरिति। एतद् ददृशुः, स्वावस्थामभिनयेन प्रदर्शयन्त्यः हरिणीनां तामवस्थामाहुः। हरिण्योप्युभयतो भ्रष्टा जाताः। स्वयमेव हरिणीनां बोधने दृष्टान्तभूता इति पूर्वं हरिण्युपक्रमेण निरूप्यमाणमप्यर्थं पश्चात्स्वप्राधान्येन निरूपयन्ति तन्नखस्पर्शेति। नखकामयोः स्वस्मिन्नेव प्रसिद्धिरिति बाणवेदने उपलक्ष्येते। तस्य भगवतः नखानां यः स्पर्शः तेन तीव्रा या स्मररुक् सा यासाम्! कटाक्षादयो विस्मृता अपि भवन्ति न नखादयः। अन्या वेदना तु औषधेनापि शाम्यति, स्मरस्तु स्मरणेनैव तथा भवति इति स्वस्योपमानत्वम्। उपमन्त्रिन्निता सामीप्येन नीतिज्ञत्वेन च सम्बोधनमाहुः। एतन्न प्रकटीकर्तव्यं ज्ञायते च भगवत्स्वरूपमिति। अतो भगवद्द्वार्तया क्लेश एव भवतीति अन्यवार्ता भण्यताम्, अन्यार्थमागतः कश्चिदहमन्य इति ज्ञाप्यतामित्यर्थः। तदैवमुपालम्भनं न करिष्यामः ॥१९॥ एवमुक्त्वा सम्बन्धं विनिवार्य मूर्च्छितेव जाता। पुनः सात्त्विकराजसभावेनाह प्रियसखेति।

SRI SUBODHINI: Shri Uddhava told the Gopi, "Whatever 'blemish' you have imputed to our Lord is not appropriate at all, as there is no proof for all this". To this, the Gopi replies as follows. "We were also eager to have the proofs. Our Lord had told us, that He never will lie. We regarded this as truthful and regarded Him well, with faith, in His words. Afterwards we saw, that those

words were "extra-ordinary"! but we have lost our faith in His words due to (1) the lack of authority (2) the results being different (3) the "Phalam" of our efforts were distorted and (4) wrong interpretations given to some of His words. Our Lord had at first told, "I have never told a lie" and at another time, He told us, "whatever you have for Me, I will never be able to repay this to you all". These two sentences have been spoken during the stage of "Sādhana" and "Phalam" (result) respectively. He told one thing and did exactly its opposite! We could never understand, the inner and true meaning of our Lord's words. Our Lord's intention was that "At first I have not spoken an untruth and now, for your sake, I will speak the untruth". We thought that our Lord will tell an untruth to us and He has told us that He is "indebted" to us, and we thought that He will ever leave us! In reality, we now realize that the Lord had spoken these words, as a cunning person will do! We thought it to be truthful and had kept our faith in Him!

If Uddhava were to say, that why did you, in the first instance, believe in Him so deeply, when you are considering Him, as a very cunning person? The Gopis reply to this in this manner, "We are also very ignorant and innocent like the female deer who lives in the forest. The female deer, on hearing the songs played by the hunter become immersed in these songs and think that these are the noises from the male deer only. They now misunderstand the songs also to be sung by the male-deer. They give up their own he-deer and come to the hunter, as they are foolish. Through delusion only, they act like this. In the same way the Gopis say, "We have also become the wives of our Lord Shri Krishna. The female deer became the wives of other deer only due to the sameness

of the form. But we have not become our Lord's wives due to His being a Kshatriya, Ishwara (Lord) or a Yadava prince. We have become His only thinking that He is one of us, a Gopa — a cowherd! — as we belong to the Gopas! We thought this Krishna is a Gopa only and He will do what is the most beneficial for us and with this in view, we made Him our "Swami" (husband). Let Him be "Ishwara" only — no loss has occurred to Him, but we, the Gopis have lost everything."

If Uddhava was to say, "why do you harp on this 'destructive' attitude only all the time? The female deer have been lynched by the hunter and our Shri Krishna has not acted so violently with you all — as the hunter had done!" Answering this the Gopi says, "Please see my plight. I will show you through acting. The Lord has injured us through His nail marks! He increased our desire for Him, through this act of His! Now we are suffering this (with this desire). We have forgotten His beautiful way of looking at us! Any other pain can be removed through one of the medicines, but the "desire" which He has given us can never be mitigated through any medicine."

Uddhava was called as "Vice Minister" (UPAMANTHRI) — the reason for this is that, usually, a minister stays near to the Master (king) and is supposed to be well-versed in "justice" and virtuous actions. Uddhava is aware of the sense of right justice, and he is also near. "You need not tell us anything more about our Lord, as we are fully aware of His nature and behaviour. If you continue to talk about our Lord, now, then we will get more sorrow only. Hence, please tell us something else. Please forget this topic (about our Lord). we will

not condemn you, if you would tell us something, which will not lead us to our continued sorrow!

After telling like this, this Gopi got the Bhāva or attitude of "I do not have any relationship anymore with our Lord" and due to this, she became as if she was unconscious. After some time, she began to tell, from the Bhāva or attitude of "Satwika-Rajasi" nature.

प्रियसख पुनरागाः प्रेयसा प्रेषितः किं

वरय किमनुरुन्धे माननीयोऽसि मेऽङ्ग ।

नयसि कथमिहास्मान्दुस्त्यजद्वन्द्वपार्श्वं

सततमुरसि सौम्य श्रीर्वधूः साकमास्ते ॥२०॥

VERSE 20 Meaning: "Oh friend of our beloved! Please come here at another time. Has our beloved sent you here? Oh! our own! You deserve our respect! What do you want? Please ask us whatever you want! Why are you taking us to Him, who is always surrounded by His companions? Oh! Uddhava of a sweet disposition! On His chest Goddess Laxmi is always present. Then of what use are we to Him?"

श्रीसुबोधिनी : बहव एव दोषा निवृत्ताः सत्त्वप्राधान्याद्गुणकथनाद्वा, अतस्तं दृष्ट्वा प्रथमपर्यायाद् अन्यथा बुद्धिजनकत्वेन प्रकारान्तरेणागमनं सम्भावयति। भ्रमरमपि पुनरागतमिव, भगवतो दोषान्वा श्रुत्वा तत उत्थाय मूर्च्छितायामुद्धवः पुनरागत इति वा। इदानीमपि किं प्रेयसैव प्रेषितः, तदा आकाङ्क्षाधिक्यादस्मत्कार्यं भविष्यतीति भावः। हेमन्ते तासां साधनोपक्रम इति पुनर्नवम्युक्तौ व्याप्रियत इति नवमश्लोके। हेमन्तेऽपि प्रथमो मासो नवमो भवति, पुनर्दण्डकलितवदावृत्तिर्भविष्यतीति मत्वा फलदात्रा भगवता प्रेयसा प्रेषित इति। तथेत्यङ्गीकृते आह वरयेति। वरं ब्रूहि, साधनेन नंदं कार्यं सेत्स्यति। अयुक्तमपि वरेण सिध्यति। सात्त्विकः कालः भक्त्यनुगुणो वा तदीयप्रमाणानुरीकृत्य भागवतादिकमिव प्रदर्शयन् पुनरागमनमाह। तत्रापि

मन्त्रदेवतावरेणैव तत्तत्कार्यं भवति नान्यथेति ज्ञापयितुं वरयेत्युक्तम्।
 उद्धवेप्याशीर्वादो देयः, भ्रमरस्याप्यामोदोपभोगः कारणीय इति किमहमनुरुद्धे
 तुभ्यं दास्यामि तत्कथयेत्यर्थः। ननु कोयं निर्बन्ध इति चेत्तत्राह माननीयोसीति।
 अङ्गेति स्नेहसम्बोधनं मित्रत्वात्। उपकारं हि कुर्वन् माननीयो भवति। ननु
 तथापि यथास्माभिर्न दीयते तथा त्वयापि न देयमित्याशङ्क्याह नयसीति। त्वं
 तु नयनार्थमागतः। अयमेवोपकारः। परं नयने साधनापरिज्ञानादस्माकं सन्देहोस्ति
 तत्कथयेत्याहुः कथमिहास्मानिति। वयं बह्वयः स्त्रियः, गोकुलं च निरोधस्थानम्,
 त्वं चैकः। किञ्चा दुस्त्यजो द्वन्द्वो यस्य। भगवान् हि नित्यभार्यः, विभज्यैव
 शक्तिं कृष्णो भगवानवतीर्ण इत्यवोचाम। ननु न साम्प्रतं कापि तिष्ठतीति
 चेत्तत्राह सततमुरसीति। सौम्येति सम्बोधनं साधुत्वाया श्रीरेव वधूः, न
 तूरसि लक्षणमात्रम् लोकप्रदर्शनार्थं लक्षणत्वमापन्ना। वस्तुतस्तु साकमास्ते
 सहैव तिष्ठति, सौम्यत्वात् सम्मतिर्दर्शने निरूपिता ॥२०॥ सुखेन नेष्यामीति
 स्वीकृतवन्तमित्याह अपि बतेति।

SRI SUBODHINI: The Gopi, who tells this is “Satwik” predominant (harmony) and worships our Lord’s attributes (SAGUNA). She has become of the attitude of our Lord, through constant singing of our Lord’s GUNAS. Due to this, all her “blemish” have been wiped away. Hence after seeing either Uddhava or the bee, this Gopi is now telling like this, in a different way. Why? As in her intellect, which has been purified through the destruction of all types of “blemish”, she has got new thoughts, which she is giving expression to. Imputing a different reason for their visiting Vraja she says”, Oh! Bee, why have you come again? Otherwise is it that Uddhava had come to the Gopi, who had become unconscious, with a view to comfort her? Has our beloved only sent you to us again? If this is true, why is it that our beloved is still nurturing some expectations from us? From this, have we to understand that our desires will get fulfilled!” In the Hemanta season, the Gopis started their

spiritual efforts, the first month of which is the 9th month of the spring season. Again after 9 months, comes the winter season, in which season, our Lord had blessed them with the results of their efforts. Now He has sent His messenger?" If this is so, then, please ask of us, of any boon, which you desire! Efforts by itself does not lead to the desired results, but the same is attainable through the boon or blessing from a celestial deity. The "time" also is Satwik i.e. belonging to our Lord (devoted to our Lord), and it has come again to give Holy spiritual instructions like the Bhagawata Purana and others." The Gopi says to Uddhava, "Please ask for a boon!" They had decided to bless Uddhava also. They wanted the Bee also to be blessed with the experience of good fragrance! If Uddhava were to ask the Gopi, as to why she is desirous like this? The Gopi says in reply, "You are very respectable; you are our good friend!" In this way, they express their affection and friendship. He who does some help, he deserves to be honoured and respected. The Gopis further say, "You have come here to take us to Mathura. This is indeed very useful and beneficial. But what "Sādhana" (effort) you have got with you to take us to the beloved? We are not aware of this, at all. Hence, we get a doubt as to how, you will take us to Him. Please tell us more about this".

"We are here, many women. You are alone and our Gokulam is the Holy place for NIRODHA (total and pure devotion to our Lord). The place where you want to take us to viz. Mathura — to our Lord — there our Lord is always surrounded by His companions. He cannot give them up at all. We are now certain, when we say, that our Lord Krishna has manifested by separating Himself from His power or Shakthi. If you were to say that, there is no

one else there, then your saying will be untrue. Oh! Friend of sweet disposition! (SOWMYA). (This addressing is to emphasize the good Divine nature of Uddhava). "His consort, Goddess Laxmi always stays with Him. The word "URASI" (the chest) is used to indicate, our Lord's world of the "sound" (SABDALOKA). You are of a sweet disposition. Hence we hope you will agree to, what we are saying."

"I will take you all, very comfortably to your beloved. Please do not worry about this at all!" Answering this the following is told.

अपि बत मधुपुर्यामार्यपुत्रोऽधुनास्ते
स्मरति स पितृगेहान्सौम्य बन्धूंश्च गोपान् ।
क्वचिदपि स कथा नः किङ्करीणां गृणीते
भुजमगरुसुगन्धं मूर्ध्न्यधास्यत्कदा नु ॥२१॥

VERSE 21 Meaning: "Oh friend of sweet disposition! Please let us know as to whether, our Lord Shri Krishna, while living in Mathura, remembers, at any time, his father's house, his relatives and the Gopas at Vraja? Does He, at any time, discuss about us, His servants? When will we ever have the most fragrant hand of our Lord, as fragrant as the Agar incense, placed on our heads?"

श्रीसुबोधिनी : अपीति सम्भावनायाम्। बतेति हर्षे, भगवान् उपनीतो विद्यार्थं गत इति श्रुतम्। ततः समागत्य मधुपुर्या पुष्टिपुर्यामार्यस्य नन्दस्य वसुदेवस्य वा पुत्रः, भर्तृत्वेन नामाग्रहणम्। सत्कुले प्रादुर्भूतः नास्मांस्त्यक्ष्यतीति भावः। अधुना किमास्ते अथवा नीत्वा यावदागमनं स्थापयिष्यतीति सन्देहात्प्रश्नः। विद्यमानोप्यन्याभिनिविष्टश्चेत्, न कार्यं सेत्स्यतीत्यभिप्रायेणाह स्मरति स पितृगेहानिति। तदा गोकुलस्मरणादस्मत्परत्वम्। बहुवचनेन स्वच्छन्दरमणमपि सूचितम्। एवं वचनं पुरुषान्तरेऽयुक्तमित्याशङ्क्याह। सौम्येति

सम्बोधनम्। व्याजेन पृष्ठा विशेषतोपि पृच्छन्ती आह बन्धूंश्च गोपानिति। नन्दगोत्रिणो बान्धवाः अन्ये च गोपाः, चकाराद् गोकुलस्थाः सर्वे, तदाभिनिवेशो ज्ञायत इति। एवं पृष्ठा पुनः स्थातुमशक्ता स्ववार्तामपि पृच्छन्ति क्वचिदपीति। रसाभासकथायां लौकिककथायां वा, स पूर्वस्वामी नोस्माकं सर्वासां कथामपि स्मरति। स्मरणे हेतुः किङ्करीणामिति। नन्वन्तःकरणवार्ता कथं ज्ञायत इत्याह गृणीते क्वचिदिति। तथोत्तरं दत्तमिति ज्ञात्वा पूर्वमपि परमसन्तापानन्तरं प्रादुर्भूतमिव कथं द्रक्ष्यामीति मनोरथाभिलाषमाह भुजमगरुसुगन्धमिति। कदा वा अगरुसुगन्धं भुजमगर्वपेक्षया वाऽगरुणा वा कदा वा पुनर्मूर्धन्यधास्यद्वास्यति ॥२१॥ एवं सर्वभावेन सर्वावस्थासु उत्कृष्टापकृष्टस्वपि भगवत्परत्वं बोधितम्, प्रातीतिको दोषोप्युक्तः, ततो दोषनिर्हरणार्थमुपदेशात्- पूर्वमुद्धवोभिनन्दनं कृतवानित्याह अथोद्धव इति।

SRI SUBODHINI: "We have heard that our Lord, after His "sacred thread" ceremony has gone for His education. After returning from there, He is sure to accept us, as He is born in an illustrious and pure family; hence He will not leave us at all". Our Lord has been addressed as "ĀRYAPUTRA", to denote that the Lord is their husband - as the wife never takes the name of the husband, and hence every husband is usually called as "ĀRYAPUTRA". Is He in Mathura? Will He keep us there, if you were to take us there, till He comes back to Vraja? The Gopi is asking this question, with a doubtful mind!

"At Mathura, even if the Lord is there, if His mind is attached to others, then our purpose will not be served". Keeping this thought in mind the Gopi is asking this question. "Is He remembering His father's house? If He were to remember Gokulam, then He will get our remembrance also! Oh friend of sweet disposition! There is nothing inappropriate to ask of you or tell you anything. Is the Lord at Mathura, at least remembering the

relatives of Nandagopa and other Gopas? The word “cha” (and) is used to refer to all others — as to whether our Lord is remembering any of them, with whom He was connected, when He was in Vraja? After asking all this, as their thought process did not stop, they began to ask about themselves! Very specifically! Is He remembering all the events, which we had gone through with Him — He, who was our “Swami” before? You may ask of us, as to why He has to remember you all? To this, the Gopi replies, “we are His servants (Dāsīs). Uddhava may tell the Gopi this, “What is in His inner-mind, how can I ever know that”. The Gopi replies, “Is He at least making a reference to us, through His words?” After some pause, she says, “Previously He had given us His Darsan after giving much sorrow. Will He come again like before? And if so, when?” Expressing their inner desire, the Gopi says, “when will the Lord place His ‘more-fragrant-than-Agar-incense’ hands on our heads?”

In this way, due to their inner attitude of seeing the Lord everywhere (SARVĀTMABHAVA), a description of the most exalted and the low, Bhāva or attitude of the Gopis have been given — emphasizing their devotion to our Lord and their intense dependency on Him — Uddhava decided to give, with a view to remove their “blemish” the Lord’s “Upadesa” (loving message). Now Shri Sukadeva tells us, that Uddhava greets the Gopis and thanks them, before giving our Lord’s message.

श्रीशुक उवाच—

अथोद्धवो निशम्यैवं कृष्णदर्शनलालसाः ।

सान्त्वयन्प्रियसन्देशैर्गोपीरिदमभाषत ॥२२॥

VERSE 22 Meaning: “Shri Sukadeva said, “On

hearing these words from the Gopis, Uddhava, began to speak to them, who were very eager to have the Darsan of our Lord Shri Krishna, the message of their beloved Shri Krishna, with a view to comfort and give peace to them."

श्रीसुबोधिनी : स हि उत्सवात्मकः ताभिः दोषगुणमिश्रतया निरूपितानपि भगवद्धर्मान् गुणत्वेनैव स्वीकृतवान्, अतो भिन्नप्रक्रमेणैव निशम्य, दोषाभावात् तात्पर्यतः एवं कृष्णदर्शनलालसाः विदित्वा, यथा सभायामपि भुजमगरुसुगन्धमिति मनोरथाभिलाषः, एतादृश्योवश्यं सान्त्वनीया इति ताः सान्त्वयन्, तत्रापि प्रियसन्देशेनैव न तु स्वतः, यतो गोप्यः भगवदीयाः, आज्ञा च भगवतस्तथैवेति, इदं स्तोत्ररूपं वक्ष्यमाणमभाषत। ॥२२॥ तासां स्वाभाविको दोषोपि भगवत्कृत इति भगवद्गुणैः गुणा एव त इति ज्ञापयितुं षड्भिः स्तोत्रमाह अहो इति।

SRI SUBODHINI: Uddhava symbolizes "Utsav" of celebration of festivals! Although the Gopis had told him, both the good and "bad" qualities of our Lord, Uddhava thought and regarded all of them, as our Lord's qualities only. In other words, Uddhava heard them, with the attitude, that the Gopis were recanting the "virtues" of their beloved only (in the guise of condemning Him!). Why? In their hearts, due to the intensity of their love for our Lord, they nurtured an ardent desire to have the Darsan of our Lord. There was no other desire in them as their hearts were full with this one desire only! Proving this, they had told, as to when the Lord will place His more-fragrant-than-Agar- incense hands on their heads? Their only desire was this only. Uddhava decided that he should certainly put efforts to comfort them, as they are devotees of the highest order! —through the balm of their beloved Lord's message only and not through his own words! Why? Because these Gopis belong to our Lord

only, having fully surrendered to Him and our Lord's "order" to Uddhava, was also to do this only. Uddhava decided to convey the Holy message of our Lord.

[The "peace of mind" for the most exalted true devotees of our Lord can be attained only through the Darsan of our Lord and never through "words"! But here Uddhava is giving the "words" (message) of our Lord — who was the beloved of the Gopis! There were no "instructions" from Uddhava. He thought the Holy message from their own beloved Lord will make them attain peace.]

The "blemish" in the Gopis (due to their being "female" etc.) is also due to our Lord's will only. Hence this "blemish" also is a "virtue", as they had put this "blemish" on our Lord only, who, originally had created this "blemish" (DOSHA) in them! To emphasize this factor, the next 6 verses are termed as "praise" or "STOTRAM".

उद्धव उवाच—

अहो यूयं स्म पूर्णार्था भवत्यो लोकपूजिताः ।

वासुदेवे भगवति यासामित्यर्पितं मनः ॥२३॥

VERSE 23 Meaning: "Uddhava told, "Oh! You have all attained the "real meaning" (the goals) of your lives! You have all become worthy of being worshipped! — as all of you have consecrated your minds in our Lord Shri Vaasudeva!"

श्रीसुबोधिनी : तासामभिनन्दनं हि भक्तत्वात्। भक्तेश्च, तासु भक्तिस्थापनं च

SRI SUBODHINI: As Uddhava, was himself a devotee, he greeted and praised them. He praised their devo-

tion also and also reestablished our Lord's devotion in them!

तत्राप्यनन्यता तासां सर्वभावेन च स्थितिः ।

अतः कृपा हरेर्युक्ता सफलत्वाय सोच्यते ॥

KĀRIKA Meaning: "Our Lord's grace will definitely descend on these Gopis, due to their one-pointed devotion to our Lord and due to their entire "Bhāva" having become firmly established in our Lord. They have become successful. Hence Uddhava is praising both the Lord's grace and the Gopis."

श्रीसुबोधिनी : अहो इत्याश्चर्येयमस्मदादीनां अपि दुर्लभो भावः एतास्विति, स च भावः सर्वप्रसिद्धः, कादाचित्को हि न तथा, सामान्यतो भक्तस्तोत्रव्यावृत्त्यर्थं यूयमिति। पूर्णः अर्थो यासाम्, भक्तिः स्वतन्त्रफलेति। ततश्च यथा भगवान् स्वतन्त्रः तथा भवत्योपि जाता इत्याह भवत्यो लोकपूजिता इति। भवच्छब्दलोकशब्दौ सर्वसाधारण्यार्थौ। तेषां भ्रमात् प्रवृत्तिं वारयति वासुदेवे भगवतीति। यासां भवतीनां प्रसिद्धानां इति पूर्वोक्तप्रकारेण सर्वभावेन भगवति मनः अर्पितमिति ॥२३॥ नन्वयं भावः सुलभः कामाच्च जात इति तत्राह दानव्रतेति।

SRI SUBODHINI: Uddhava said, "It is so wonderful indeed, that I do not have this type of 'Bhāva' or attitude of deep love for our Lord as you all have. Moreover, this 'Bhāva' is natural. It just does not rise sometimes and also disappear instantly! It is permanent! Hence, my praising you, is not like praising ordinary devotees. Your goals have been reached. Your lives have attained the true meaning of one's life! Your devotion to our Lord is by itself, an independent "Phalam" or result. Like our Lord is independent, all of you have also become free forever! Due to this all of you, have become worthy of being worshipped in this universe!"

The words, “Bhavāt” (become – yours’) and “LOKA” (world) have ordinary meaning. What is the greatness in these words? Uddhava answers this by telling that, “understanding like this is only a delusion, as “your” greatness and glory, which is famous throughout the universe, is not ordinary at all – as all of you, like it has been said before, have fully consecrated all of your minds and surrendered to our Lord Shri Vaasudeva”.

“Why do you say this “Bhāva” to be rare? This is indeed very easy! – as this has happened to us, through our “desire”. Uddhava replies to this statement of the Gopis, through the following verse.

दानव्रततपोहोमजपस्वाध्यायसंयमैः ।

श्रेयोभिर्विविधैश्चान्यैः कृष्णे भक्तिर्हि साध्यते ॥२४॥

VERSE 24 Meaning: “One attains only intense love for our Lord Shri Krishna, through the various spiritual practices of giving in charity, keeping vows, penance, sacrifices, chanting the Holy names of our Lord (Japa), self-study of Holy scriptures, and control over one’s mind and by doing all other types of ways and means of spiritual endeavour and practices aimed at spiritual progress (SREYAS)”. (In other words, the real “Phalam” or result for all these spiritual efforts is the intense love for our Lord Shri Krishna).

श्रीसुबोधिनी : दानादिभिः सर्वैः कृष्णे स्नेह एव साध्यते। स चेत् कामेनैव जातः किं दानादिना। स्नेहे वैलक्षण्याभावात्। फले वैलक्षण्याभावे साधनवैजात्यमप्रयोजकम्। तदद्यं हित्वेति विशेषस्तूक्तः। दानं तुलापुरुषादि। व्रतमेकादश्यादि। तपः कृच्छ्रादि। होमः काम्यः। अग्निहोत्रादिरपि। जपो मन्त्रादिः। स्वाध्यायो वेदाध्ययनम्। वेद एव वा सर्वविधोपि। संयमो योगादिः, अन्यानि श्रेयांसि कूपारामादीनि, सर्वेषामेषां एकस्य तूभयत्वे

संयोगपृथक्त्वमिति न्यायेन तत्तत्फलसाधकत्वं भक्तिसाधकत्वं च। अन्यैरित्यविहितैरपि, कृष्णे सदानन्दे, तस्यैव फलत्वमिति एतदर्थमेवाविर्भूत इति वा। 'भक्तियोगवितानार्थमिति वाक्यं हि शब्देनोच्यते। साध्यत इत्यनेन आत्मत्वेन नित्यस्नेहो निवारितः ॥२४॥ तर्ह्यस्मद्भक्तिरन्यादृशीति चेत्तत्राह भगवतीति।

SRI SUBODHINI: All types of spiritual practices like charity etc. leads one only to Shri Krishna Bhakti or love to our Lord! If this Bhakti can be achieved through the means of "desire" etc., then what is the use of practicing the acts of charity, penance etc.? In "love" there is no division or difference at all. If there is no difference in the ultimate result, then, having some difference on the path of spiritual practice, is of no consequence.

"Charity and penance" mitigate one's "sins", and give rise to pure devotion to our Lord Shri Krishna. In the same way, "desire and anger" can also give rise to Bhakti to our Lord, and make the mind get one-pointed in our Lord and through this, all of one's "sins" get destroyed by themselves. (PRAKASH: For the devotees in the Maryada path, these practices lead to the destruction of their "sins" and for the devotees, in this path of grace (PUSHTI), it gives rise to "deep loving attachment" to our Lord!)

In this way, many have attained our Lord. Charity during Holy days of "Daana". Vows like "Ekadasi" as "Vrata". "Penance" refers to the spiritual discipline of "Chandrayana" vows. The pouring of "ablution" into the fire, with a desire in mind is termed as "Agnihotra" also. Chanting the "Manthram" with meditation accompanying it is "JAPA". Reading and educating oneself of all the Vedas, in a disciplined way, is termed as "SWĀDHYĀYA" (self study). In the path of Yoga, there are 5 "Yama" and

5 “Niyama”, through which the “mind” is controlled and made to meditate on our Lord. Spiritual endeavours denote also all other good works, digging of wells, and providing gardens etc. for the relaxation of people. All these spiritual practices, if done with a desire in mind, confer fruition of the particular “desire”, or they all confer (if there is no other motive or desire) devotion to our Lord as the most exalted and the highest benefit. Otherwise, one gets love for our Lord Shri Krishna, who is the Divine form of eternal bliss (Sadananda-roopa), even without any specific “Sadhana” or spiritual practice, as the Lord Himself gives this through His grace as this “Bhakti” becomes the “result” itself like our Lord Himself. In fact, our Lord has manifested Himself only for making “inability to the spiritual practice” into the right-ful “spiritual practice” through His grace. Kunti, the mother of Pandavas, had told about our Lord having manifested for “for the sake of providing for the path of Bhakti” (BHAKTHI YOGAVIDHĀNĀRTHAM). Through the use of the word “having become the Divine” (AATMIYATWA) the aspect of “eternal love” for our Lord has been emphasized.

“If so, is our devotion of a different kind?” This is answered through the next verse.

भगवत्युत्तमश्लोके भवतीभिरनुत्तमा ।

भक्तिः प्रवर्तिता दिष्ट्या मुनीनामपि दुर्लभा ॥२५॥

VERSE 25 Meaning: “My greetings and humble congratulations for your most highest Bhakthi (devotion) to our Lord, who is the most praiseworthy. This type of Bhakthi or devotion is rare even for the sages.”

श्रीसुबोधिनी : सत्यं भिन्ना परं सर्वोत्तमा। उत्तमैरपि श्लोक्यत इति

तेषामपि वाक्यमेव भगवति नत्वेवंभूतं मनः। भवतीभिरिति बहुत्वं सामर्थ्यं च द्योतितम्। न उत्तमा यस्यः भवदीयायाः अन्या भक्तिरस्ति। अतो ब्रह्मकल्पमारभ्याद्यप्रभृति भक्तिर्वृद्धाऽद्य पर्यवसिता, यतो भवतीभिरेवेयं दर्शिता। एतदस्मदादीनां भाग्येन एतादृश्यपि भक्तिरस्तीति। एतेन शास्त्रलोकप्रसिद्धायां भक्तौ दानादिसाधनानि श्रूयन्ते। अस्यां तु प्रसिद्ध्यभावात्साधनमपि न पश्याम इति भावः सूचितः। ननु बहिर्मुखेष्वेवैता उत्तमा इति चेत्तत्राह मुनीनामपि दुर्लभेति। अन्यथेदं परित्यज्य मननार्थं कथं प्रवृत्ता भवेयुः ॥२५॥ न केवलं स्नेहोत्कर्षेणैव भवतीनामुत्कर्षः किन्तु प्रपत्तिरप्युत्कृष्टेत्याह दिष्ट्येति।

SRI SUBODHINI: “Your devotion to our Lord is indeed different – but it is the “most best” and remarkable because sages like Narada and others always sing the glory and virtues of our Lord. For these sages, we see that their “words” (utterings) have become established in our Lord but, for all of you, it is your “mind” which has become stabilized and deeply and lovingly attached to our Lord! The word “Bhavati” (there are, indeed) has been used to denote that, apart from the beautiful nature of Divine qualities in you, you are also very capable, which has blessed you with pure devotion to our Lord, without undertaking any of the spiritual practices, and “your devotion” to our Lord has spread throughout this world! There is no other type of devotion to our Lord, which is greater than your Bhakthi to our Lord. The devotion of other devotees of our Lord, do not stand comparison at all to your most exalted pure devotion to our Lord.

“In this world “devotion” to our Lord got initiated from the Kalpa (aeon) of Lord Brahma Himself (creator). It’s fulfillment and “totality” (fullness) – the acme and apogee thereof – have been shown by you all. That, such pure Bhakthi to our Lord is still there, in this world – we are indeed very lucky and fortunate to get the Darsan of

this unique and highest devotion to our Lord! — That, we are now witnessing this different kind of highest and the most best Bhakthi to our Lord! The “devotion” to our Lord, famous in this world, and the scriptures, is described with reference to the specific spiritual practices, required to be blessed with this devotion. This type of devotion to our Lord was not known up to now (or it has not spread all over this world), and we are unable to see or understand the spiritual practices (discipline required to have the blessing of this devotion!) Some may say that “this type of devotion is hailed as the “best” only for those who are “externally” oriented i.e. whose minds want the result of their devotion “outside” (in the world)! Answering this our Shri Mahaprabhuji replies that “this is not so, as this type of Bhakthi to our Lord is very rare even for the sages”. If this was not rare even for these sages, why have they all given up practicing this type of pure devotion and taken to “contemplation” and other types of spiritual practice? (The purport is that this “Gopi” type of Bhakthi to our Lord, will be practiced by a devotee, only, when he is blessed by our Lord.)

“Just because, of my deep love and affection for all of you, I am not praising you. It is because of your “total surrender” to our Lord, which I consider as astonishingly “highest”. This is described in the next verse.

दिष्ट्या पुत्रान्यतीन्देहान्स्वजनान्भवानि च ।

हित्वा वृणीत यूयं यत्कृष्णाख्यं पुरुषं परम् ॥२६॥

VERSE 26 Meaning: “Oh Gopis! you have all intensely loved and surrendered to the highest primordial Purusha, who is hailed as Lord Krishna, having given up your own sons, husbands, body, relatives and houses etc.

Due to this, you are all remarkable, great and praiseworthy! Hence this is a matter of great joy and bliss for me."

श्रीसुबोधिनी : प्रपत्तिबाधका एते पुत्रादयः, पुत्रादीनामासक्तिजनकत्वात्, अनासक्तो हि प्रपद्यते, स्त्रीणां सुतरामेवैते प्रतिबन्धका इति गणयति। देहाः स्वस्यैव अवस्थाभेदेन भिन्नाः नानाविधोपयोगा इति तदपेक्षाभावाय बहुवचनम्। स्वार्थं विनियोगाभावात्त्यागः। अन्यथा भगवतः स्थाने गच्छेयुः। किन्तु भगवदाकाङ्क्षामेव भावयमानास्तिष्ठन्तीति पुत्रादिवद् देहत्यागोपि। तथा भिन्नानां स्वजनानां गोपिकानां परस्परमपि प्रासङ्गिकः समाजः, गृहाणामाधारभूतानामपि परित्यागः पूर्वमुपपादितः। चकाराल् लोकानामपि। वृथा परित्यागं वारयति वृणीतेति। पुरुषपरित्यागो दोषायेति तदर्थमाह परमिति। व्यभिचारिण्योपि यदि पतिं भजन्ति तदापि पूर्वदोषं परित्यज्य कृताथां भवन्ति। जगति प्रायेण चर्षणीरूपाः व्यभिचारिण्य एव, पर दिनवज्जन्मव्यवस्था, अतः परः पुरुषः सेव्य एव। ननु पूर्वमपि स्थिताः यथा दोषात्ततोपगता एवमग्रेऽपि भविष्यन्तीति किं परमपुरुषप्रपत्येत्याशङ्क्याह वृणीतेति। इदानीं हि वरप्राप्तो भगवान् पूर्वमिच्छेयति विशेषः। किञ्च। कृष्णाख्यमिति। स हि तदर्थमेवावतीर्णः, प्रमेयबलेनापि न त्यक्ष्यति, पुरुषत्वेन फलान्तराभावेन न काचित् क्षतिः। ॥२६॥ एवं भक्तिपत्नी निरूप्य सर्वात्मभावं निरूपयति सर्वात्मभाव इति।

SRI SUBODHINI: Attachment to children and others act as stumbling blocks on the path of pure devotion to our Lord, as this causes deep attachment to this world (Samsāra). He only can surrender fully and totally to our Lord, who has conquered and crossed his attachment to children etc. — in other words, this devotee is not "worldly or materialistic". Why? The attachment to one's wife and children act like the special stumbling blocks in this path of complete surrender to our Lord. These items/factors which makes one get attached to this world are counted, in this verse. The body = this comes as useful, at several times for the performance of various types of actions (that is why, this has been referred to in "plural")

gender). “Oh Gopis, you are all not attached to your bodies, as you are not selfish at all. That is why, all of you have given up the attachment to your bodies. If this was so, all of you would have gone to our Lord at Mathura. (If you are selfish, you will seek to satisfy your interests, even by going to Mathura i.e. acting without knowing, what is the real desire and will of our Lord). Our Lord’s desire is not to call all of you to Mathura at all! Because of your intense devotion to our Lord, you are all still keeping your bodies; otherwise, in the same way as you have all given up your children etc. you would have, by now given up your bodies also! You have also given up your relatives, who are not devoted to our Lord. We have already seen that they had given up their homes also (the purport is that their only “Āshraya” or refuge was their pure devotion to our Lord and nothing else.) The word “cha” (and) used in the verse, indicates that the Gopis have given up the “entire universe” also, for the sake of our Lord! When the Gopis say that, “it is a sheer waste, that we have done all this sacrifice”; to this Uddhava replies, “Not at all! This sacrifice, which you have done is not a waste. Why? After this sacrifice, you have all chosen to surrender lovingly to our Lord Shri Krishna, who is the supreme Purusha or the Lord of the Universe! The giving up of one’s husband is considered as a “sin” or “blemish” (DOSHA). But all of you have chosen as your husband the “Supreme Lord who is greater than both the perishable and the imperishable” entities! — i.e. our Lord Shri Krishna Himself! In this world, even the women who have become attached to other men, for some time, do repent and come back to their former husbands, after they are made to realize their errors, and serves them. Due to this “repentance and

proper understanding" their previous "blemish" caused by their "misdeeds" are destroyed. They become fulfilled, having fully reformed! In this world, women of ill-repute suffer in all of their lives, other "husbands" only! (i.e. if they have not reformed themselves.)

But the Lord is the Supreme Purusha (PARA) and He is to be served at all times. There is no "prostitution" or consideration of being the "other outside Purusha or person" with reference to our Lord, as Shri Vaasudeva, our Lord is the only "male" in this entire universe and all the rest of us are really "female" only! Hence, He is the real husband of everyone, who is full of courage and fearless, and who protects this entire universe also. He is our Lord Shri Krishna and He is our real husband and husband of everyone in this universe.

When the Gopis were the "Vedas" (Sruti), they were fully established in our Lord only, as they had disciplined one-pointed devotion to our Lord. "This status has gone away and in the future also the same may happen" — for this our Shri Mahaprabhuji replies that, "The Lord was in the past attained by us through our desire. But now He made Himself available through His blessings and conferring of "boon" to us! This is the special beauty of the present union with our Lord!"

"Our Lord is famous with the name of Shri Krishna as He has taken this incarnation only for our sake. Due to this, as He is our "beloved" (PRAMEYA), He will not leave us at all. He is the Supreme Purusha — the Lord of the Universe. Hence He is never lost and His blessings are never lost or made in vain! Hence we have no fear of any harm or danger."

In this way, after explaining the two factors of

“Bhakthi” (devotion) and “surrender” (SAMARPAN – PRAPATHI), the next verse deals with the Bhāva or attitude of seeing the Lord in the entire universe as the Universe (SARVĀTMABHAVA).

सर्वात्मभावोधिगतो भवतीनामधोक्षजे ।

विरहेण महाभागा महान्मेनुग्रहः कृतः ॥२७॥

VERSE 27 Meaning: “The knowledge (Jnana) which is not possible to be attained by one’s “senses” (Indriyas) – the “Jnana” being our Lord only – all of you have got this Jnana and the Bhāva or attitude of the Lord being the Ātma of the entire universe! This exalted experience, all of you have attained at a time, when you are all suffering the sorrow of “separation” (VIRAHA) from our Lord! Hence all of you are “really great, glorious and of Mahan Bhagya (great luck and fortune). By enabling me to have the Darsan of your this “Bhava” (SARVĀTMABHAVA), you all have conferred on me, a unique blessing and grace.”! (Hence I consider myself as “blessed” by you).

श्रीसुबोधिनी : तदुपपादितं दशधा। तत्रापि विशेषमाह विरहेणेति। संयोगे भवेदपि तादृशी मतिः, सर्वोप्यात्मनो भावः भगवत्येवाधिकृतः उत्तरोत्तरवृद्धिमारब्ध इव। विषयस्याप्यलौकिकत्वमाह। अधोक्षज इति। अधः अक्षजं यस्मादिति, कोपि भावः तत्र कर्तुमशक्यः, तादृशे सर्वात्मभावो दुर्लभः। तत्रापि बह्वीनाम्, तत्रापि साधनरहितानां भवतीनाम्। तर्हि साधनाभावे दृश्यमानं कार्यं भ्रमप्रपन्नं भविष्यतीत्याशङ्क्याह हे महाभागा इति। भवतीनामुत्पत्तिशिष्टमेव तादृशं भाग्यं साधनमिति न साधनाभावः। ननु स्तुतिरेवैषा क्रियते न वस्तुत इत्याशङ्क्याह महान्मेनुग्रहः कृत इति। न हि कोपि परस्तोत्रं कुर्वन् आत्मनो गुणभावमङ्गीकरोति, अतः स्वाभिप्रायप्रदर्शनेन त्वयाप्येवं कर्तव्यमिति उपदेशेन महानेवानुग्रहः कृतः ॥२७॥ अतोनुगृहीतेन धार्ष्ट्यात् किञ्चिद्विज्ञाप्यत इत्याह श्रूयतामिति।

SRI SUBODHINI: Even in the earlier “Kārikas” we have already seen, that it is necessary to develop the 10 types of “Bhāva” or “attitudes” to our Lord, through our 10 “senses” (Indriyas). This is the real “result” (goal – Phalam) of those, to whom, our Lord has given the senses (Indriyas). This sort of “Bhāvana” (attitude) is easy to be practiced, when there is “union” (SAMYOGA) with our Lord. “But all of you have got this attitude, even during your “VIRAHA” stage (separation from the Lord). This is the special factor in all of you. All of you have placed, your entire loving “Bhāva” or attitude (i.e. your entire loving mind) in our Lord only. This Bhāva of Bhakthi is seen as increasing, day by day. Moreover this matter is indeed “supernatural” (ALOUKIK). Why? If someone places the entire mind on our Lord, when there is no “union” with Him (i.e during “Viraha” or separation from our Lord), although our Lord is called as “ADHOKSHAJA” (meaning that the “senses” can never reach Him) and although, due to the aforementioned reason, it is very difficult to touch the Lord’s heart, through one’s senses and create the “Bhāva” of love in Him, to develop the “Bhāva” or attitude of “seeing Him” everywhere and everything in Him (SARVĀTMABHAVA) is a great achievement indeed (despite no response from the Lord, as He is not reachable through the senses). “You Gopis have done and attained this glorious state of mind, which is very difficult to be attained to. This Bhava of “SARVĀTMABHAVA” is very rare indeed, and all of you have attained, in very difficult circumstances, this exalted status.”

“Moreover all of you have attained this (i.e. the many Gopis) and that too, without any other spiritual Sadhana (efforts) – Hence, this attainment is indeed very rare!

If the Gopis were to say to Uddhava "Perhaps this attainment of our's may be a delusion in your mind, as we lack spiritual efforts?" To this Uddhava replies, "You are all very fortunate indeed (MAHABHAGHA). This understanding in me, has not happened due to "Bhrama" (delusion). It is a real experience for me. Because your very birth is the highest and this life itself is your Sadhana or spiritual discipline. Hence, for all of you, there is no necessity to do any other spiritual practice. "Your life is itself the Sādhana!" The Gopis answer, "You are unnecessarily praising us, wrongly". Shri Uddhava replies to this, "Not at all! Whatever I am telling now, is after seeing your actions and experience. You all have made me have Darsan of this, and you have also instructed me that I should also do like you (follow you). Through this all of you have conferred on me a great boon, blessing and grace."

"As I have been now blessed by you all, please listen to me" (the message of our Lord).

श्रूयतां प्रियसन्देशो भवतीनां सुखावहः ।

यमादायागतो भद्रा अहं भर्तृरहस्करः ॥२८॥

VERSE 28 Meaning: "Oh auspicious Gopis! being His friend, I have brought your beloved's message secretly, which is bound to give peace and happiness! Please listen to our Lord's message."

श्रीसुबोधिनी : स्तोत्रवदेतदप्यनभिप्रेतं ज्ञास्यन्तीत्याह प्रियसन्देश इति। भगवतोयं सन्देशः प्रियत्वात् प्रीतिजनक एव भविष्यति, सन्देशपदेन चैतज् ज्ञापयति। तदुक्तं भवतीभिरवश्यं कर्तव्यमिति। अन्यथा तदुपदेश शृणुतेत्येव वदेत्। प्रियेणोपदिष्टत्वाद् असाध्यता दुःखसाध्यता च निवृत्तैव कदाचिदन्यार्थमुपकारवद्वदेत्, तद्व्यावृत्त्यर्थमाह भवतीनां सुखावह इति।

दृष्टफलापेक्षा भवत्यः, सुखं चावहतीति तत एव सुखं, न तु भवतीनां पुनः साधनान्तरापेक्षापि। नन्वेतादृशत्वे किं प्रमाणं तत्राह यमादायागत इति। मया हि प्रथमतः सोर्थो ज्ञातः, ज्ञायते च भवतीनामधिकारः। एवमपि सति यत्पुनः तमेव सन्देशमादायाहमागतः। किञ्च। भर्तृरहस्करः भर्ता हि स भवतीनां ममापि। स तमुपायं न वक्ष्यत्येव येन वयमभृताः भवामः। नापि प्रायिकोर्थः, यतोहमेकान्त एवाभिप्रेतं करोमि, एकान्तं वा करोमि, गूढकर्ता न प्रतार्यते, भर्ता च न प्रतारकः। अतः सन्देशो यथोक्तफलकः ॥२८॥ तमेवाह दशभिः भवतीनामिति।

SRI SUBODHINI: Uddhava has used the words “loving and pleasing message” (PRIYA SANDESH). The purport of this is, that as the Gopis did not like the “praise” (STUTI) made by him, perhaps even this message also may not be liked by them. That is why the preposition of “PRIYA” (pleasing or from the beloved) has been given here. — to denote that this message is not from anyone else, as it is from “your beloved Lord” only! Hence, you are all bound to attain great happiness from this only. Hence, please listen to this message of your beloved Lord, and do as told by Him in His message”. If this message was just to be heard by them only, then Uddhava would have used the word “SRUNUTA” (please listen). But he has used the word “SROOYATAM” — denoting that “all of you should not only listen to this carefully, but also undertake to do, what the Lord has told you to do.” This message is sent by your “beloved” Lord. Hence the message sent by Him will never lead to sorrow or become impossible to be implemented by you all. All of you are eager to see the “result”, through your eyes (i.e. in the open). This message will give all of you great happiness also, and hence all of you will attain your

desired welfare. Due to this, you will not be required to resort to any other means to get happiness.”

“What is the proof for this? That this message will lead to your welfare? Uddhava replies to this, “Because I have brought this message to you. Firstly I understood clearly the purport of this message fully, and having considered your “deserving” nature, and concluded that this message will definitely be beneficial to you. Hence I have brought the same. I am not an ordinary person; I am the messenger usually sent out by our Lord on secret missions. Like He is your Lord, He is my Master also. Our Lord will never plan or plot in any other way, other than for our welfare, as He is our Master, Swami and the Lord and He continues to be like this at all times. He will never do anything, which will jeopardize this position of our Lord, being our Master. In other words, He will never get the desire to be freed of the tasks of protecting and progressing us.

“This message is not to be treated lightly – as having an ordinary meaning only. Why? Because I am the person to whom our Lord entrusts all of His personal and special secret tasks! Hence I am the only one, who does all of His secret tasks. No one cheats or keeps a person in darkness, to whom a top secret work is entrusted! And our Lord, who is our Protector and Master will never breach our trust or cheat us! Hence, please be convinced that this message will definitely confer that benefit, which I have narrated!

The message of our Lord is now being given to the Gopis, in the next 10 verses.

श्रीभगवानुवाच—

भवतीनां वियोगो मे न हि सर्वात्मना क्वचित् ।

आत्मत्वाद्भक्तवश्यत्वात्सत्यवाक्त्वात्स्वभावतः ॥२९॥

VERSE 29 Meaning: “Our Lord Shri Krishna told thus, “I do not have, even a little, the “separation” from you all, as I am the Divine Ātma in everyone! I am under the loving control of My devotees! I always speak the truth! It is my inherent nature to be compassionate to women.”

षड्भिः स्वरूपकथनं पुरुषार्थास्ततः परैः ।

जीवब्रह्मविभेदेन द्वेधा रूपं निरूप्यते ॥१॥

दोषाणां मूलभूतस्य विरहस्य निवारणे ।

बन्धमोक्षव्यवस्थायां जीवो द्वेधा निरूप्यते ॥२॥

आश्रयत्वाच्च कर्तृत्वाद् द्वेधा ब्रह्मापि रूप्यते ।

दोषाभावप्रतिज्ञाद्ये हेतुभिर्विनिरूप्यते ॥३॥

फलं जीवेपि येनैषा बुद्धिर्नश्यति सर्वथा ।

गुण विभाजका यस्मात्त्रिभिस्त्रिभिरुदीर्यते ॥४॥

KĀRIKAS 1 to 4 Meaning: In the first verse, the root cause of “blemish” viz. “separation” (VIYOGA), and it’s removal is described. From the 2nd to 5th verses (in 4 verses), the Divine nature of our Lord’s form is being described. In the 6th verse, the “blemish-free nature” and it’s “result” have been described. In the remaining 4 verses, the 4 main goals of one’s life viz. Dharma, Artha, Kāma and Moksha are described. It is “separation” only, which is the root cause of all types of “blemish”. With a view to mitigate this “blemish”, a description of the two types of Jivas, either in “bondage or liberated” have been described. Even “Brahman” being the “doer” (Kārtha)

and the “refuge” (Aashraya) is of two types. In the first verse, it is clearly stated that the Lord does not have any ‘blemish’ at all, (through an assurance) due to which, the Jivas got the benefits. The ‘benefit’ got by the “Jiva” is the removal of that intellect, which saw ‘blemish’ in our Lord! In this mind both of them (the Jiva and the Lord) attained NIRODHA in their minds. They attained our Lord. Here the description is done through the method of explaining the respective ‘qualities’ (GUNAS) of both “Brahman” and the “Jiva”! Hence, through 3 verses each, a description of both Jiva and Brahman has been given. Due to these “qualities” only, the “delusion” of the difference between the Jiva and the Brahman arises!

श्रीसुबोधिनी : तत्र प्रथमं वियोगाभावाय मूलहेतुं वदन् प्रतिजानीते। **भवतीनामिति। वियोगः** स्वाभाविकः, औपाधिकः, अज्ञानतश्चेति त्रेधा भवति। आत्मनां जीवानामेकत्वात् परस्परं भेदाभावेऽपि औपाधिको भेदोऽस्ति, तत्रोपाधयः उद्गमो वा, माया वा, भगवदिच्छा वा, अज्ञानं वेति वादान्तरम्। जीवब्रह्मणोस्तु भेदे अज्ञानमेव हेतुः, सुतरां वियोगे। ब्रह्मणस्तु तदुभयाभावान् न जीवैः सह कथञ्चिद् भेदः। भगवांस्त्यक्त्वा गत इति हीर्ष्यादौ हेतुः। स नापि त्यजति, नापि त्यागं मन्ये। जीवास्तु भगवन्तं त्यक्ष्याम इति वदन्तः भ्रान्ता एव। अतोऽयमर्थो निरूपणीयः। तत्र द्वेधापि प्रतिजानीते, भवतीनां वियोगो मम नास्ति, मम च वियोगो भवतीनां नास्ति। एकत्र कृतघ्नता, अपरत्र दुःखं च फलति। वस्तुस्वरूपेण वियोगाभावेऽपि एकदेशेन वृक्षकपिवियोगवत् कालभेदेन च स्त्रीपुरुषवच्च वियोगः संभवति, तदुभयं निषेधेति नहि सर्वात्मनेति। **क्वचिदिति** काले, सर्वात्मना केनाप्यंशेनेति देशे। एवं चतुर्धा भवति। अत्र प्रायेण साधनचतुष्टयप्रतिपादकं अर्धमन्तरितमिति प्रतिभाति। **आत्मत्वाद् भक्तवश्यत्वात् सत्यवाकत्वात्स्वभावत इत्येव रूपम्।** गोपिकावियोगो भगवतो नास्ति, भगवानात्मेति, भगवद्वियोगश्च न गोपिकानाम्, भक्तवश्यत्वात्, कालभेदेनादि न वियोगः न पारयेहमिति न ह्येतावदुक्त्वा एतावत्यर्थे तासामिच्छां किं न पूरयेत्। भगवतश्चायं स्वभावः यत् स्त्रीषु कृपावान्, अतः केनाप्यंशेन

ता न परित्यजति, विशेषहेतव एते चेद्भवन्ति ॥२९॥ सामान्यहेतूनाह यथा भूतानिति द्वाभ्याम् ।

SRI SUBODHINI: "You all do not have "really" the fact of being "separated" from Me". Describing the root cause for this feeling of "separation", our Lord is promising and assuringly telling them, "I do not feel the "separation" from you all. How can you feel this "separation"? there is no "separation" at all! The Jiva is never separate from Brahman (i.e. it is unreal). It is not imposed on the Jiva. But it is created by "ignorance" (AJNANA). "With a view to make this truth more clear, our Shri Mahaprabhuji is explaining this "triad" form through "reason" viz. (1) By nature (2) By imposition (3) Through ignorance.

Even the Jivas are not "separate" form each other (i.e. different) as the "Ātma" is only one. All the "Jivas" symbolize the Divine factor of "CHID" or "consciousness". Hence the "Jivas" do not have any difference caused by it's inherent nature (SWĀBHĀVIK). But due to the "imposed" differences of Jivas with the predominant factor of grace (PUSHTI), orderly (MARYADA) and the flowing — ordinary (PRAVAHA) factors, these differences are seen in them. As told in the Mundakopnishad, the "manifested" creation has difference in forms. As told in the Tapaniopanishad, and as per the example given of the "moon in the water", as the Divine "Amsa" (part) has entered into these (forms), there is no "illusion of non-reality" in them. In the Thaithariya Upanishad, it has been said, through the Manthram of "let Me become the many," and this denotes the "desire and will of our Lord". In the "Maryada" theory (i.e. this creation is an illusion)

described. Even Brahman being the "doer" (Karta)

“ignorance” (Nescience — AVIDHYA) has been indicated as an “imposition” (UPĀDHI). At any rate, there is no differences or divisions between the Jiva and the Brahman. Whatever difference is “seen”, the main reason for “seeing” this difference is one’s ignorance only (AJNANAM). Especially when there is “separation”! In the Para Brahman, both “division”, “ignorance” are absent! Due to this, there is no “division” with the “Jiva” also.

That our Lord has gone away leaving us like this” — no one can put this “blemish” on our Lord either! That “the Lord has left us” - telling like this or understanding like this is due to envy and jealousy. Our Lord cannot go anywhere leaving anyone, as, for our Lord, there is no “giving up or leaving” at all! If a soul (Jiva) says that, “We will give up the Lord” — then this is said due to “delusion” (or BRĀNTHA — madness). Here we have to give this meaning only.

Due to this, we have to understand that the Lord, has sent the message to the Gopis, only with a view to remove the “Bhāva” or attitude of “separation”, from the Lord (and the resultant sorrow and suffering). Our Lord gives two promises, to the Gopis. (1) I am not suffering or having the sense of “separation” from you all. (2) You all also have no real “separation” from Me. “If all of you feel My “separation”, I would become really “ungrateful” to you all, and this will, in turn, give sorrow to you”. When one clearly thinks about this, then a deep understanding that, after all, there is no “separation” at all, will arise! Or “separation” is absent! In fact, there was never this factor of “separation”. But in this world, through place, time or like the separation of man and woman, there can

be “separation” — but this “separation” is like the “the monkey on the tree” example. [Under this, a monkey sits in one branch of a tree, and after some time goes to another branch, although the tree is one only (same). Hence the monkey has no “separation” from the tree at all. Like this, there is “separation” between a woman and a man, although in reality, this situation cannot be called as “separation” at all. But here, even this is not there.]

This is explained further by telling, that even now there is no “separation” in the place. Usually this “separation” is of four types. (1) The “separation” caused by our Lord’s will. (2) The separation created or caused by the will of the devotee. (3) The separation caused by Kāla or Time and (4) The separation caused by the place (DESA).

Our Lord does not feel the “separation” from the Gopis; as He is the “Ātma” of everyone. The Gopis also are not having the “separation” from the Lord, as the Lord is always under the “loving control” of His devotees. Through “time” also, there is no “separation”, as our Lord has told them already, giving them His assurance earlier of His love and feelings for them — and even after this, if “time” creates the “separation,” then, we should treat our Lord’s words as “untrue” (which is never the case). Not that the Lord has told this much only (assurance), but the Lord had decided to fulfill all the desires of the Gopikas, as He is always truthful, and His nature is such. He is always compassionate to the womenfolk and He never gives them up on any account or reason. Why? In our Lord, all these 4 Divine qualities exist at all times, which prevent Him from giving up His devotees. Then how can He ever leave His devotees, in despair and

sorrow? Hence our Lord never gives “separation” to His devotee.

Through the next two verses the “general reasons” are specified.

यथा भूतानि भूतेषु खं वाय्वग्निर्जलं मही ।

तथाहं च मनःप्राणबुद्धीन्द्रियगुणाश्रयः ॥३०॥

VERSE 30 Meaning: “Like in a physical body, there is the presene of space, air, fire, water and earth, in the same way I am the refuge of mind, vital air (Prāṇa), intellect, the senses (Indriyas) and the “attributes” (GUNĀS).”

श्रीसुबोधिनी : भगवानाश्रय इति ता विहाय क्व यास्यति, अन्यथा आधाराभावे तासां स्वरूपमेव न तिष्ठेत्। अथ देहभावेन आत्मा गौण इति देहेन सह वियोग आविर्भूतस्योच्येत। तदपि न घटते, समवायिकारणत्वेन तेषु वर्तत इति, अन्यथा देहा निःस्वभावाः स्युः। आविर्भूतेन वियोगस्तु हितकारी। अन्यथा स्वरूपनाश एव स्याद् यथाग्निकाष्ठयोः। पूर्वसम्बन्धेनैवैता अर्धदधाः, पुनः सम्बन्धेन सर्वदाह एव स्यात्, सुखानुभवस्तु स्वान्तःस्थिताग्न्यभिव्यक्तिवत्स्वान्तःस्थितभगवदभिव्यक्त्या, सर्वथाभिव्यक्तौ काष्ठांशो ज्वलिष्यतीति न सम्बध्यते, यतौ भगवान् प्रलयकर्ता। स्थितिहेतुत्वान् नैकदेशेनापि वियोगः संभवति। तदाह दृष्टान्तेन। यथा भूतानि महाभूतानि अन्येषां भूतानामाधारभूतानि सन्ति तेभ्यो न वियुक्तानि भवन्ति। तथा भगवानपि देहांशेन न वियुक्त इति दृष्टान्तेनैव साधितम्, प्रकरणेनैव तल्लभ्यमिति अनन्यलभ्यो हि शब्दार्थः। साधारणदृष्टान्तेन च। चकारात् पुनरुक्तेन दृष्टान्तान्तरमाह। तथाहमिति। देहव्यतिरिक्तानि च मनःप्राणबुद्धीन्द्रियगुणात्मकानि, तेषामप्यहमाश्रयः, समसङ्ख्यार्थं पञ्च गणिताः, सत्त्वादिगुणेषु प्रकृतेरन्तर्भावः अहङ्कारस्य च, त्रिगुणात्मकत्वाद् बुद्धौ चित्तस्य। प्राणाः दशेन्द्रियाणि च, सङ्कल्पादिसर्वधर्मसहितं च मनः। क्रमे च ‘अन्नमयं हि सौम्य मनः, आपोमयः प्राणाः, तेजोमयी वागिति, सा हि बुद्ध्यात्मिका ज्ञानप्रधाना, यथा रूपं क्रियाप्रधानम्। इन्द्रियाणि प्राणेन वायना पृष्ठानि गणाश्चाकाशे अत एवाधृतम्।

प्रकाशा आकाशे भवन्ति न भवन्तीति च। खं वाय्वग्निर्जलं महीत्युत्पत्तिप्रकारेणाधारत्वेन वा गणना, अन्नं महीति पर्यायः। एतेषु जीवस्थितेषु कारण भूतान्येतानि सन्तीति वक्तव्येपि प्रसिद्ध्यभावान् नोक्तम् ॥३०॥ अतः परं कारणभूतत्वात् कार्यस्य न कारणव्यतिरेक इति भगवद्विरहो गोपिकानां नास्तीति वक्तुमाह आत्मन्येवेति।

SRI SUBODHINI: When our Lord is the real “refuge” (Ādhar = basis), where can the Lord go away after leaving the Gopis? [An explanation: When the Gopis told, that they feel the “separation” from the Lord, this statement of theirs is not “real or truthful”. Why? As our Lord, is the basis of Gopis’ lives and no one can exist without his or her basis and hence, their “feeling” the separation from the Lord is a “misnomer”!] Without the “basis”, the form itself will get destroyed. If it is told, that the body is very important and the “soul” (Ātma) is “lower” — then the “separation” will be felt for the “body” with the “manifested” Lord! Even this cannot be told with certainty, as our Lord is present in everyone in the same measure, as the common cause and basis! If our Lord was not present in all these beings, the bodies of these beings will be without the “Divinity” of our Lord (i.e. without the blissful Rasa of our Lord). In these bodies the rise of the blissful Divine nature will never be experienced or rise.

What is the cause for this feeling of “separation”? On this question, the answer is given, that only “separation” can really help the Jiva and confer all the spiritual benefits. Due to this “separation” only, the rise of the Divine blissful nature of our Lord takes place. But due to this “separation”, the “union” (SAMYOGA) with it does not take place. If the “union” takes place, like the union of the dry wood with the blazing fire, the wood

becomes fully charred to ashes, in the same way, the Gopis also will get destroyed. Hence this "separation" at least has protected their bodies. "Before all of you have got half-burnt, due to your union with our Lord earlier. If this union was to take place again, then, all of you will get fully burnt."

It is the Lord who makes the Jīva experience the "Sukham" (Divine bliss), which is present inside everyone like the blazing fire (in the inner-mind). If the fire manifests outside, then the "wood" gets burnt. Due to this, the "wood" never wants to come into contact with the manifested fire. If it does, it will be destroyed! The "wood" gets great bliss through the fire, which is situated inside and through this, one's body also is preserved!

Our Lord indeed manifests Himself as the destructive force, as also He is the cause for the maintenance of this creation. Hence, there cannot be "separation" from the point of view of "place" also. An example is given by our Lord here. Like the 5 elements (primordial), like the earth, water, air, fire and space cause the rise of all other beings (like the bodies), and hence these bodies cannot be "separate" from the elements. In the same way, our Lord also cannot be separate from these bodies. Another example is given by our Lord. "Those factores which are different from the body viz. mind, the vital air (Prāṇa), the intellect, the senses and the qualities — I am the basis of these 5 factors!" The primordial elements are 5 in number, and that is why the other "five" also has been told, in the same way. The factors of "ego" (AHAMKĀR) and "primordial nature" (PRAKRUTI) have been merged in the "attributes and qualities" like Satwa (harmony) etc. as these two are of the "triad" quality nature (TRIGUNĀTMAK). The factor of "CHITTAM" (recorded

memory) is merged in the “intellect”. The mind consists of the vital air, the 10 senses and the “thought” process etc. in this description.

While describing the “creation”, it has been specified as “ANNAMAYAM” (from food) etc. The harmonized mind is of the nature of food; the vital air (Prāna) is of the form of water; and the “words” are of the form of “Agni or fire”. The words symbolize the factor of Jnana or spiritual knowledge. Like the “form” is the origination of “action”, the senses get progressed through the Prāna or the vital air. The qualities of “Satwa” etc. are in the space — due to this, the clouds cause sometimes darkness and sometimes brilliance. Sometimes it does not occur also. This example is given for the Satwa, Rajas and Tamas qualities. The above 5 primordial elements are originated as per an orderly way — “space > air > fire > water > earth.” Here “food” and earth are taken as meaning the same. There is no clear reference to this, although this food (earth) is very essential for the maintenance of the existence of the Jiva!

After explaining like this, it is again spoken that the Gopikas have no “separation” at all from the Lord. — as the Gopis are the “Kāryāroopa” (action themselves) and our Lord is the “KĀRANAROOPA” (the cause of all actions). The “action” can never be different from that of it’s cause. This is explained in the next verse.

आत्मन्येवात्मनात्मानं सृजे हन्यनुपालये ।

आत्ममायानुभावेन भूतेन्द्रियगुणात्मना ॥३१॥

VERSE 31 Meaning: “I create, destroy and preserve, in my own Ātma, through my own Ātma, My Ātma only (i.e. Myself only). All the beings, due to the power of My

Māya, are created through these primordial elements, senses and qualities.”

श्रीसुबोधिनी : कर्ता भगवान् ‘यतो वा इमानि भूतानि जायन्त’ इति श्रुतेः। समवायश्च भगवान् ‘तस्माद्वा एतस्मादि’ति श्रुतेः। ‘स आत्मानं स्वयमकुरुते’ति श्रुतेश्च कार्यमपि स्वयमेव। जीवनपरत्वेऽपि सुतरामत्र न सन्देहः। आधारे सन्देह इति। समवाय्यतिरिक्ताधारं निरूपयन्नाह आत्मन्येवेति। यथा कुलालश्चक्रे घटं करोति, आत्मा नात्मसङ्करप्रतिषेधाय एवकारः। करणस्य भिन्नत्वमाशङ्क्याह आत्मनेति। वैषम्यनैर्घृण्यादिदोषाभावाय कार्यस्याप्यन्यत्वं निवारयति आत्मानमिति। कदाचिदानीय कश्चिद् घटादिकमपि स्वस्मिन् स्थापयति स्वपादं च स्वजघने, स्फोटयति च स्वस्मिन्। तन्निषेधाय उत्पत्त्यादीनाह सृजे हन्मि। नाशयाम्यनुपालये। पालयामि। पालनस्य पश्चाद्वचनं देशवियोगाभावे हेतुत्वज्ञापकम्। नु ‘एतस्माज्जायत प्राण’ इति श्रुतौ पुराणे च साक्षात् परम्परया वा तत्त्वेष्वेव भगवत्कारणता प्रतीयते न भौतिकेषु। अत एव ‘भूतैर्यदा पञ्चभिरित्यादिवाक्यानि तत्राह आत्ममायानुभावेनेति। अहमेव तत्रापि करोमि, परं मन्मायानुभावेन लोकोन्यथा मन्यते। मायया व्यवहित मायां पुरस्कृत्य वा करणात्। ननु वाक्यानुभवाभ्यां पृथिव्यादेरेव कारणत्वं प्रतीयते तत्कथमत्र व्यामोह इति चेत्तत्राह भूतानि इन्द्रियाणि गुणाश्च आधिभौतिकादिभिन्नास्त्रिविधाः, तदात्मभूता माया तेषु प्रविष्टा; सा हि यत्र प्रविशति तत्रान्यदेव भासयति, अकरणेषु करणत्वम् ॥३१॥ एवं ब्रह्मधर्मनिरूपणेन वियोगाभावं निरूप्य जीवधर्मनिरूपणेनापि तदभावं निरूपयन्नाह आत्मेति।

SRI SUBODHINI: As per the Vedic references, “All of those who are born of this” “from that, all these” etc. the “doer” and the “common cause” is our Lord only. “He did everything from Himself” — as per this Vedic reference, the various “actions” are also our Lord only. If this Vedic reference is related to the “Jīva” also, there is no doubt or problem. Doubt can arise only about the nature of the “basis”. It is said, that our Lord does

everything within and in Himself only (ĀTMANI YEVA). Hence, there is no difference between the “Ātma” and “non-Ātma” (as everything is done within the “Ātma” only). Like a pot is made on the wheel of the potter, a doubt may arise now as to whether the “material” may be different from time to time? (As per the nature of mud used by the potter?) Our Shri Mahaprabhuji, removing this doubt says, refereeing to this verse, “I am doing or creating the Ātma only through the Ātma”. In other words, the Lord says, “I am doing everything and I am the one who has become everything also. Due to this the “blemish” of outside ingress or intervention does not occur. Is this creation akin to a person, who carries a pot on his head for some time and breaks it between his legs after some time? Not at all. Our Lord’s creation is not like this. Why? In this example given the pot has been made by another. But this creation is made by our Lord, from Himself and He is preserving and protecting it in Himself only. That is why He says in this verse, “SRIJE – HANMI – ANUPALAYE” i.e. “I am the only one who creates, destroys and protects also.”

[TIPPANI: “Creation” – this creation is the “Leela” of our Lord. The attainment of our Lord is the establishment of our Divine self.

Destruction: The “separation” from the “Leala” of our Lord, where everyone gets disappeared. This is also done with a view to give our Lord’s blissful Rasa of His Divine self.

Preservation (Pālan): With a view to bless His devotees with the blissful Rasa of His Divine self, the Lord causes “separation” and then protects His devotees. In other words, He gives the bliss of His Divine self

(Swaroopananda). That is why “protection” has been referred to as the last function.]

With a view to explain the absence of the factor of “place” in this “separation” (i.e. separated to a different place), the Lord’s function of “protection” (Pālan) has been said as the last function. That, the cause for all this universe is our Bhagawan only – this is proved through Vedic references. “From this the origin of vital air (Prāṇa) takes place”, from the Puranas, or due to direct experience of Mahatmas and from the traditional evidences. On accepting like this only, we can regard the statement “The five elements have been originated/created by the Divine Ātma” as truthful. On this, it is further said that “There also, it is I (our Lord), through the use of My Yogamāya power manifests (everything) but, in this world, people understand My power of Māya, in a different way. I always keep My power of Maya before Me or behind Me, and undertake to do this creation, through which the people do get into “Bhrama” or “delusion”. How can anyone conclude that there is “infatuation” (Māya – as the cause of ignorance) when anyone can see clearly through one’s words and experience, that the main reason for this world is earth and other elements? Answering this, it is said that these “elements”, the “senses” and the “qualities” have respectively become the three types of difference or division viz. physical, spiritual and the Divine factors. In these there is the entry of “Māya” of our Lord, who is the “Ātmaroopa” (of the nature of Divine self). Wherever this entry takes place, there the entire situation is seen as the “other” (i.e. when “Māya” is present the “opposite” is seen). This is the power of the Lord, which causes people to see the “cause” as the “non-cause” and vice-versa!

In this way, from the point of view of Brahman (the ultimate truth), it was established, that the Gopis do not have the "separation" from our Lord. Now, even from the point of view of Gopis being the "Jivas" (individual souls), there is no case or cause for "separation". This is explained in the next verse.

आत्मा ज्ञानमयः शुद्धो व्यतिरिक्तोऽगुणाश्रयः ।

सुषुप्तिस्वप्नजाग्रद्भिर्मायावृत्तिभिरीयते ॥३२॥

VERSE 32 Meaning: "The soul (Jiva) is the symbol of spiritual wisdom (Jnana), very pure, absolutely separate from the body and of it's components, and is not under the control of the qualities. This soul is different and completely apart from the three modes of the mind's thought process of being the waking stage, in the dream or in the deep sleep states, which are caused by our Lord's power of Māya. As this Jiva (soul) is a "conscient" being (CHAITANYA), it is understood in this way."

श्रीसुबोधिनी : आत्मा जीवः, यं गोपिकाः अहमिति मन्यन्ते, स देह एवेति प्रतीतिसिद्धत्वात् तद्व्यतिरेकार्थमाह ज्ञानमय इति। मयद् प्राचुर्ये। सच्चिदानन्दरूपत्वाज् ज्ञानप्रचुरोयमात्मेत्यर्थः। तर्हि वैषयिकज्ञानमयो भविष्यतीत्याशङ्क्याह शुद्ध इति। ननु शुद्धमात्मानं न पश्यामः, अतः प्रमाणाभावात्प्रतीतस्य चाशुद्धत्वाद् बाधितार्थ इति चेत्तत्राह व्यतिरिक्त इति। अस्मादेहादिसङ्घाताद्व्यतिरिक्तः, यथा तप्तवालुकातः सूर्यो व्यतिरिच्यते। नन्वत्र व्यतिरेके का उपपत्तिरिति चेत्तत्राह अगुणाश्रय इति। स हि गुणानाश्रित्य न तिष्ठति। गुणाश्रया अन्ये। स तद्व्यतिरिक्तः। सर्वत्र तत्रानुभवं प्रमाणयति सुषुप्तीति। मायायाः गुणमय्यः तिस्रो वृत्तयः जाग्रत्स्वप्नसुषुप्तिभेदाः, तिसृष्वप्यलौकिकसामर्थ्यान् मायाग्रहणम्, अन्यथा सुषुप्तौ परमानन्दस्फूर्तिः स्वप्ने नानाविधपदार्थानां जागरणदशायां च चतुर्विधपुरुषार्थसिद्धिर्न स्यात्। अत्र सर्वत्र अत्मनः अन्वयो दृश्यते एकस्यां वृत्तौ, द्वितीयवृत्तिव्यतिरेकश्च,

तद्धर्माणां च, अतो ज्ञायते यदा मूलभूतगुणाद्व्यतिरिच्यते अयमात्मा तदा सङ्घातव्यतिरेकेपि किं वक्तव्यमिति। अतो वस्तुतः आत्मा सङ्घाताद् व्यतिरिक्त इति आत्मनैव अहं प्राप्तव्यः न तु देहसहितेन। नह्युत्तमः पदार्थः स्वोपभोग्योधमैः सह भागेमर्हति, अतो एव सङ्घातादादौ निवृत्ता भवत पश्चान् मदुपभोगं कुरुतेति तात्पर्यम् ॥३२॥ साधनाकाङ्क्षायां तदुपदिशति येनेन्द्रियार्थान् ध्यायेतेति।

SRI SUBODHINI: The Gopis call themselves as “I” and “me”, and this refers to their body only; which anyone can see and understand very easily. But the “soul” or Jiva cannot be seen, as we see the body, as this “soul” is different from the body, and is of the nature of being very pure, full of Jnana (spiritual wisdom) and beyond all the qualities (GUNAS). The word “Jnana” used here is very pure as it is of the nature of truth, consciousness and bliss (SAT-CHIT-ANANDA SWAROOPA). If it is there, why is it, that one is not able to see it? The pure Ātma can never be seen through these eyes. Moreover, this “Ātma” is apart and different from the bodily functions/factors. Just like the sun, heats up the dust, through it’s brilliance, but by itself, the sun remains separate from the dust! This soul (Jiva) is fully different from this body and is not under the control of the “GUNAS” or qualities. The one who is under the control of these “GUNAS” is a different entity. This Jiva is different from this entity also. On this matter, one’s own experience is the best proof. Like it is said, that the Lord’s power of Māya has three “quality-based” thought-process, under it’s control viz. the waking stage, the “dream” stage and the “deep sleep” stage! It is due to the “thought process” of this Māya, we come across almost a supernatural capacity in these three states. If this type of capacity was not there, during the “deep sleep” stage, no one will be able to enjoy, the bliss of the higher bliss of one’s own self!; During the “dream”

state, cognition of various types of events /materials will not occur; and during the “waking stage”, no one will be able to attain the 4 main goals of one’s life (though putting efforts).

The “Ātma” is related to all these three “thought” stages, at all times/places. One “thought” merges and “absents” itself with the rise of another! Both appear, in this manner, as completely different (i.e. the two thoughts). The state of “beyond the Gunas” (NIRGUNA) has three qualities.

[PRAKASH: “NIRGUNASYA GUNAAHA TRAYAHA” – All these qualities are in one word called as “māya”.]

When the “Ātma” is different from these “qualities” (Gunas), in reality, we understand that this “Ātma” is completely different from the “body” – the purport of this is the strength of our Lord should be attained only through our Ātma i.e. it is appropriate for this “Ātma” only to seek and attain our Lord! The Ātma can never attain our Lord, along with the body. For example, when there is a very tasty dish available and deserving to be enjoyed by us, the same cannot be enjoyed with “lower-category, bad” persons!

In this way, the purport of the message of our Lord is: (1) Firstly give up this “joining” of Ātma with the “body” (i.e. the identification of the Ātma with the body). (2) Then enjoy Me. IN OTHER WORDS, ONLY THROUGH THE PURE ĀTMA, ONE CAN DRINK THE RASA (BLISS) OF OUR LORD’S BLISSFUL DIVINE SELF. (There is no other way.)

When a desire arises for knowing about the “way” of spiritual practice (Sādhana), with a view to attain our Lord,

the answer is given by our Lord, through the next verse.

येनेन्द्रियार्थाध्यायेत मृषा स्वप्नवदुत्थितः ।

तन्निरुन्ध्यादिन्द्रियाणि विनिद्रः प्रतिपाद्यते ॥३३॥

VERSE 33 Meaning: “In the way, one contemplates on the various objects/events, which arise in one’s mind, although they are illusory – ‘as illusory as the objects/events which one witnesses in a dream state’ – one should stop this mind, (control) and the senses also should be fully controlled. Due to this, the “Ātma” will get enabled to be awakened and attain Me.”

श्रीसुबोधिनी : येन मनसा इन्द्रियार्थान् रूपादि विषयान् मृषा अविद्यमानान् असंभावितान्श्च ध्यायेत पुरुषः, यस्मिन् विद्यमाने ध्यानमावश्यकमिति। नन्वयमपि पुरुषार्थ इति चेत्तत्राह स्वप्नवदिति। जन्मान्तरोत्पत्त्यर्थमेव तस्य ध्यानं यथा स्वप्नःसूचकः तथा ध्यायमानं मनोपि जन्मान्तरं सूचयति, न तु स्वरूपतः किञ्चित्पुरुषार्थसाधकम्, अतोऽनर्थसूचकं तन्मनो निरुन्ध्यात्। तस्यापि निरोधे इन्द्रियनिरोधकरणमिति इन्द्रियाणि च निरुन्ध्यादित्याह इन्द्रियाणीति। उभयनिरोधे किं स्यादित्याशङ्क्याह विनिद्रः प्रतिपद्यत इति। अवस्थाद्वयं समीचीनम्। आनन्दोभिव्यज्यते। पुरुषार्थाश्चान्यत्रेति। अतः स्वप्न एव व्यर्थः इति सूचयितुं वैयर्थ्यापगमाय विनिद्रः सन् आत्मानमयमस्मीति प्रतिपद्यते सङ्घातव्यतिरिक्तम् ॥३३॥ ननु शास्त्रेषु वेदादिषु बहून्वेवात्मज्ञानार्थं साधनान्युक्तानि तत्कथं मनोनिरोधमात्रमुच्यत इत्याशङ्क्याह एतदन्तः समाम्नाय इति

SRI SUBODHINI: Usually a person contemplates on various objects, which are pleasing to one’s senses like forms etc. Most of the time the desires do not get fulfilled or they are illusory by nature. Can we deny that, this is indeed the way to attain the main goals of one’s life? Answering this, our Shri Mahaprabhuji explains that it is “like a dream state”, and like another birth, this contem-

plation of the mind will cause, another birth. Like the "dream" experience is only indicative, this "contemplative mind" (on the various fulfillment of desires) is indicative of the births to come. In reality, this type of "mental thinking" never ever achieves any of the 4 main goals of one's life. Hence, this sort of mind is definitely indicative of the coming births (which is considered as meaningless or to be avoided). Hence this mind must be stopped from going over to the "material objects of all kinds" (VISHAYA). This "mind" can be controlled or stopped only, when the senses are controlled from seeking their objects. It is the senses, which drag away the mind. Hence, through efforts, one should control one's senses, in the first instance. What will happen if both these are fully controlled/stopped? Answering this, it is said, that the "sleep of the Ātma" will be destroyed and it will attain the Supreme Ātma or Paramātmā! (VININDRAHA PRATIPADHYATE). On the loss of one's sleep, the "dream state" automatically gets lost. The dream state is considered as the one, which makes for one's fall and the other two states, of being wakeful and in deep sleep, are considered as better. In one state, one is given the bliss (Ānanda), and in the other state, one is able to attain the 4 main goals of one's life (PURUSHĀRTHA). Thus the "dream state" is indeed useless and a waste. To mitigate this "uselessness", a person should conquer or give up sleep, and must be in the wakeful state. Only during this "wakeful state", he can understand that "I am this only i.e. I am an Ātma only; I am not the body". After understanding this only, this person can attain our Lord through His own Ātma.

In the Vedas and other scriptures, many ways have been prescribed, for one to realize one's "Ātma" or the

Divine self. Why are you Oh Lord! specifying only for the “NIRODHA” of the mind only? (i.e. only one way). This query is answered by the next verse.

एतदन्तः समाप्नायो योगः साङ्ख्यं मनीषिणाम् ।

त्यागस्तपो दमः सत्यं समुद्रान्ता इवापगाः ॥३४॥

VERSE 34 Meaning: “For the wise people, the destruction of the mind is the ultimate goal of all the spiritual practices viz. the Vedas, the eight-fold Yogic path (of Sage Patanjali), Sāṅkhya system, Sannyasa, penance, the conquest over one’s senses, and being truthful. Like all the rivers, at last, flow into the ocean (after traveling far).”

श्रीसुबोधिनी : वेदो हि साधनान्युपदिशति। तस्यापि मनोनिग्रह एव अन्तः पर्यवसितं साधनमेतदेवान्तो यस्य तादृशः समाप्नायो वेदः, ‘सर्वे मनोनिग्रहलक्षणान्ता’ इति शास्त्रात्। योगस्य त्वेतदेव प्रयोजनम्। साङ्ख्यमप्यध्यासं निवर्तयन् मूलकारणं मन एव व्यावर्तयति। ननु लोका नैवं व्याचक्षते तत्राह। मनीषिणामिति। विवेकिनामेतद्व्याख्यानां। मनस ईषिणो मनीषिणः, आत्मसम्बन्धः साक्षान्मनस्यैवेति हेतुरप्युक्तः। ननु स्वतन्त्राणि मोक्षफलानि साधनानि श्रूयन्ते तथा सन्यासः, यथा तपो वनस्थस्य यथा वा दम इन्द्रियसंयमो गृहस्थस्य, सत्यं ब्रह्मचारिणो वेदाध्ययनरूपम्, एतेषामाश्रमधर्माणामपि मनोनिग्रहपर्यवसायित्वमेव। तत्र हेतुं वदन् दृष्टान्तमाह समुद्रान्ता इवापगा इति। वहन्त्य आपः भूमौ न पर्यवसिताः, तथा सति स्थावरा इवात्रैव तिष्ठेयुः, अतो भूम्यन्ताय प्रसर्पन्ति, तत्रावधिः समुद्र एव, तथा सङ्घातेऽपि प्रविष्टाः लौकिकवत्तत्रास्थिराः तदपगमाकाङ्क्षिणः सन्मार्गे प्रवृत्ताः न्यासाधिकारिणः मध्ये स्थितिमलभमानाः साक्षान्मनसि सम्बद्धमात्मानं मोचयन्तः तन्निग्रह एव विश्रान्ता भवन्ति ॥३४॥ एवं वियोगाभावं वियोगस्योत्तमत्वं च परमार्थतो निरूप्य लौकिकप्रतीतौ तद्व्यधिकरणमिति मत्वा दूरे स्थितिलक्षणस्य वियोगस्य चतुर्विधपुरुषार्थ-साधकत्वमाह यत्त्वहमिति चतुर्भिः ।

SRI SUBODHINI: The Vedas prescribe several spiritual practices. The goal of these practices is the “stopping” of the mind only. Our Shrimad Maha Bhagawata Purana says, “The end of all scriptures is the destruction of one’s mind” (SARVE MANONIGRAHA LAKSHANĀNTHA). The main purpose of “YOGA” is only to stop the mind. In the Sāṅkhya scriptures also, for the purpose of removing “ignorance” the “changing” of the mind is indicated, as the mind is the root-cause of this ignorance. “People do not accept all these”. Answering this statement, it is said, that this technique has been provided for those, who are intellectually well-equipped (BUDDHIMAAN). Here the reason for ignorance also is given — as the “Ātma” gets related to the mind only!

We also hear other spiritual practices, which can confer “liberation” independently e.g. Sannyasa and penance have been provided for the one, who will live in the forests. Control over one’s mind and conquest over the senses have been prescribed for the householders. For the bachelors, the study of the Vedas (compared to “truthful” nature) has been prescribed.

The main goal for all these 4 types of Ashrams (stages in life) is the “destruction or conquest over one’s mind” only. An example is given by the Lord. “Like the rivers end their journey into the ocean” (SAMUDRANTHAHA EVAPAGAHA). The rivers flow on the earth but its end is the ocean. If this was not so, all these rivers will stay put on the earth, like the trees! But this is not the case. They flow slowly and steadily into the ocean. In the same way, the Jiva or the soul who has entered into a body also lives in this “world” and, with a desire to move away from this world, takes to the path of righteousness (i.e. the path of grace of our Lord) and

accepts "Sannyasa". Here also He does not stop with a view to attain the ultimate goal, i.e. to get his Ātma released from the bondage of one's mind; this person destroys the mind, then only he gets peace and freedom. THUS THE DESTRUCTION OF ONE'S MIND IS REQUIRED FOR REALISATION OF OUR LORD!

[TIPPANI: On the aspect of stopping the mind from the various objects/events of this world Shri Gosainji has specified that it is very difficult for an ordinary soul to get the "Bhāva" or attitude of "supernatural" state for the Divine Leelas of our Lord. Why? Because the mind is fully attached to the material objects of this world. This "attached" mind only becomes of the nature of a "worldly mind, even if it is presented with the "supernatural" Leelas of our Lord. When this "worldly" attitude will end, then the "supernatural" aspect of our Lord's Divine Leelas, in this world, will become clearly visible. Hence, it is absolutely necessary to remove and take away one's mind from all types of material objects/pursuits. After getting released from all types of material objects, when the mind begins to develop the "Bhāva" (attitude) of the "Bhagavadbhāva" (of seeing the Divine everywhere and in everything) then only, this devotee will be able to have the "Darsan" of our Lord.)

In this way, after explaining the absence of "VIYOGA" (separation), and also after extolling the glory of this "separation", our Lord is telling that, from the worldly point of view, separation is not the best. But by staying far away (from the Lord), one should understand that "we are after all different from our Lord" – the "separation" and it's knowledge are very good. Why? This fulfills the main goal of one's life in 4 ways. This is described in the following 4 verses.

यत्त्वहं भवतीनां वै दूरे वर्ते प्रियो दृशाम् ।

मनसः सन्निकर्षार्थं मदनुध्यानकाम्यया ॥३५॥

VERSE 35 Meaning: “I am keeping a distance from you all (i.e I am staying away from you all), although, I am the beloved for all of you, for the reason that I am able to attract all of your mind to Me only. Due to this, all of you will fully consecrate and meditate on Me only.”

श्रीसुबोधिनी : गोपिकानां धर्मादयो भगवानेव, परं प्रकारविशेषमापन्नः। तत्र धर्ममाह। तुशब्दः तत्त्वनिरूपणं व्यावर्तयति। अहं भवतीनां यद् दूरे वर्ते तन्मनसः सन्निकर्षार्थम्, दृशो दूरे स्थितो मनसि सन्निकृष्टो भवति, तत्र हेतुमाह प्रिय इति। अयमर्थः। बहिर्भगवति गोपिका दृष्टिं प्रक्षिपन्ती स्वधर्मान् दृष्टिधर्मान्वा योजयति न तु स्वयं भगवद्धर्मान् गृह्णाति, मनसि तु भगवति समागते मनो भगवद्धर्मान् गृह्णाति, एतत्तु हिताचरणं प्रियस्य कार्यम्। अनेन योगाद्यपेक्षयापीयमवस्था समीचीनेति ज्ञापितम्। योगे हि चक्षुर्वन् मनोपि स्वधर्मानेव भगवत्यारोपयति, पर स्वयं निर्माणार्थं शास्त्रतः तद्धर्मान् गृह्णातीति विशेषः। विरहेण स्मरणे तु बलादागत इति भगवानेव स्वधर्मान् स्थापयति, मनोधर्माणां दुर्बलत्वाद् विपरीतत्वाच्चभगवतः, यतोहं प्रियः अतो दूरे वर्ते। मनसा ह्यात्मा सम्बद्ध इति च। तथा सत्यात्मगामि भवति, विषयेषु तु तेषामभावाज् जन्मान्तरसाधकत्वेनानर्थहेतुत्वमेव। किञ्च। न केवलं सन्निकर्षमात्रं फलं किन्त्वन्यदप्यस्तीत्याह मदनुध्यानकाम्ययेति। ममानुध्यानमेव ममाभिप्रेतम्, गोपिकाश्चेन्मदभिध्यानं कुर्वन्ति तदाहं तासु रतिं करोमि नत्वन्यथा, अक्लिष्टकर्मत्वात्, अतः स्वार्थमप्येवं करोमीत्यर्थः। कामेन हि सम्बन्ध उभयोः, स च मनसि प्रतिष्ठितः, मनसो दूरभावे मानादिना सम्बन्धाभावादहमपि निवृत्तो भवामि ॥३५॥ ननु किमेतदुच्यते, अस्माकं तु सर्वदैव त्वयि मन इति चेत्तत्राह यथा दूरचर इति।

SRI SUBODHINI: The four main goals and the “Dharma” of the Gopis are centered on our Lord only. They never wanted to attain anything else. How can He, who is one only, become the 4 goals at the same time?

Our Shri Mahaprabhuji answering this says, that these “4 goals” of the Gopis are special and different. Our Lord is the subject of their remembrance; they are being protected by Him in a very secret manner; He (our Lord) symbolized all the types of desires which the Gopis had; He is the bestower of the liberation of SAYUJYA!; in this special way, the Lord has become the 4 main goals of Gopis’ lives! The word “Tu” (but) has been used to denote that, in the first few verses, the “principles” (TATWA) have been described and now here, a description of the 4 main goals of one’s life are being explained (PURUSHĀRTHA). “I am staying farther away from you all, so that your minds will be with Me always (i.e. near to Me).” Usually the person who is staying far away becomes very dear to one’s mind. Why? Because He is the beloved! (PRIYA).

Our Shri Mahaprabhuji charifying this further says, that, when the Lord is seen through one’s eyes, then the Gopis can establish their own “Dharma” or the “Dharma” of their “vision” on our Lord. But they are not able to accept or absorb the “Dharma” of our Lord! Hence a real “lover’s” duty is to undertake that action/plan, so that the Gopis are able to accept and absorb our Lord’s “Dharma”. Hence, our Lord staying far away, is pulling the “minds” of the Gopis to Himself. This “attraction” to our Lord, will enable our Lord to come into the minds of the Gopis and they will become capable and worthy of accepting and absorbing our Lord’s “Dharma” (nature – Divine) also!

From this, it is said that the “NIRODHA” attained through “YOGA” and other practices,, is considered as “lower” than this state of love (RATI) for our Lord. in “YOGA” one puts one’s own “Dharma”- in our Lord,

through one's mind. But, for the "Yogi" to create the Divine form of our Lord, he has to resort for help to the scriptures, so that he can absorb or accept the "Dharma" of our Lord. (DHARMA means Divine nature). As such, the Yogi has to put very special efforts, as the "experience" here is not like the "experience", which one feels due to intense love for our Lord, during the mode of "separation" (VIYOGA). But during the "separation" from our Lord, at the very start of intense remembrance of our Lord, our Lord immediately comes into the mind of the devotee, and establishes His "Dharma" in this devotee's mind! Usually the strength of the mind is weak (it's nature also is weak). And our Lord's nature (Dharma) is very strong. "Hence as I am your beloved, I am staying farther away from you all. As "Ātma" is related to the mind and if I am far away, then you all can put your minds in Me, who is your Ātma only."

In the material objects, our Lord and His Dharma are absent, and if these objects get related to the "Ātma", then it will lead to sorrow and disaster only. "I am not just staying far away, so that I can pull all of your minds to Me. But there are several other reasons too. I am really interested, that all of you should have my remembrance at all times (DHYANA) as I love this very much. If a Gopi does her meditation on Me like this, I also in turn will love her. I perform all of My actions with ease. I am also selfish in this respect."

The relationship between our Lord and the Gopis was due to "desire", which resides in one's mind! If the "mind" is far away from the Lord, due to one's "pride" then the Lord also will leave them!

If the Gopis were to say, that their minds are always with the Lord only; "Why do You, Oh Lord! say to us that You are staying far away only, with a view to make our minds pulled towards You". This query is answered by the next verse.

यथा दूरचरे प्रेष्ठे मन आविश्य वर्तते ।

स्त्रीणां च न तथा चेतः सन्निकृष्टेक्षिगोचरे ॥३६॥

VERSE 36 Meaning: "The inner-self and mind of women are not the same (as loving and attached to) to the husband who is always living with them and being seen everyday, than for the one who is living far away". (The purport of this is that "love" is always more intense, for those, who are not near to oneself.)

श्रीसुबोधिनी : अयमेव च गोपिकानां धर्मः यथा सर्वदा मां स्मरन्ति, ममाप्ययं धर्मः यथा ताभ्यः आनन्दं प्रयच्छामि, एतदुभयं तदैव घटते नान्यथेति धर्मो निरूपितः। अर्थोपि भगवानेव परं गुप्ततया संरक्ष्यः तमेव हि गोपायति यत्र निरन्तरं मनस्तिष्ठति, अन्यथा क्षणमपि प्रमादे अर्थो गच्छेत्। अतः पाक्षिकः कादाचित्कोपि दोषः परिहरणीय इति सन्निकर्षापेक्षया विप्रकर्षे मनसः स्थैर्यमाह दूरचरे दूरेष्वस्थिरे, अन्यथा स्वयं गच्छेन् निराशो वा भवेत्, अतो दूरचरे आवश्यके प्रेष्ठे यथा मनो वर्तते निश्चलं सर्वदा, तत्रापि स्त्रीणाम्, निकटे हि शीघ्रमेव मानादिदोषोत्पत्तिसम्भवात्, चकारादन्येष्वपि सम्बन्धेषु पुत्रादिषु यथा पुत्रं माता स्मरति पिता वा, एवमन्यत्रापि, तथा सन्निकृष्टे चेतो न स्मरति, अयं हि बहिः पूर्वस्त्वान्तरः। किञ्च अयमक्षिगोचरः। नह्यन्यविषये अन्यदिन्द्रियं स्वतन्त्रतया प्रवर्तते। अत एवाक्षिगोचरे न चेतः प्रवर्तते, बलिष्ठं च चेतः, अन्यथा प्रत्यक्षे विषये अन्यचित्तता न स्यात्। ॥३६॥

नन्वस्माभिः त्वत्प्राप्त्यर्थं चिन्ता क्रियते, तथा सति किं मनःस्थापनेन किं निरन्तरसम्बन्धेन वा। कामार्थं हि प्रयत्नः लोके च यादृशः व्यवहारसिद्धः, तत्र क्षणं मनश्चाञ्जल्यमावश्यकत्वान् न विगीतमित्याशङ्क्याह मय्यावेश्येति।

SRI SUBODHINI: "The Gopis' nature is such that they always remember Me, intensely. It is My nature also to give them the bliss of My Divine self." Both of these, viz. the remembrance of the Lord, on the part of the Gopis and the bestowing of "bliss" (Ananda) by our Lord, can take place only when the "mind" of the Gopis gets related to the Lord. it cannot happen in any other way. "Even this can happen only, when I am away from them". The Lord has already told this clearly.

Our Lord is the real "Artha" or meaning or the "goal" for everyone. But He deserves to be kept as a secret and on to oneself only. None should ever come to know of this, and this sort of "Bhāva" (attitude) can occur only, when one's mind is always remembering the Lord (and nothing else). This also has to be kept as a secret. Even if there is a very little ingress of "laziness" (or "ego") then the Lord will not be available. Hence the "laziness" of "forgetting" our Lord should be removed. Even this "forgetful" nature can be removed only when one's "beloved" is situated far away. Because, "stability" comes, when one is situated far away and this "distant place" also should be such, which makes the mind unstable or when the mind becomes one with that place; or the mind becomes utterly disappointed. Due to all these factors, when one's "beloved" is far away, one is able to stabilize one's mind at all times, on the person (here, our Lord) who is staying far away.

Especially the mind of women, by staying very near, exhibit very quickly "blemish", such as "pride" etc. The word "cha" (and) used here, denotes that this is the case with everyone viz. children, parents and others. What is far away is always remembered more than the one, which

is very near! Why? Whatever is seen by the eyes is always outside and due to this, only the “external” factor gets related and not the “internal” one. Hence, each of the senses sees only, what it wants or can see outside, when it is “external”. The mind is more powerful, and due to the presence of the “Divine Lord” inside each of us, the mind, being the “sense” which is inside, can easily do “Darsan” of the Lord! Often we come across the mind wandering away to something else, although the eyes are seeing something!

If the Gopis were to say that, “We are all at all times, thinking of You Oh! Lord, so that we can attain You! What is the benefit then, for our establishing the mind again and having continuous relationship? People put effort for the fulfillment of their desires in this world; in these efforts, if the mind gets out of tune (or wandering) even little, there is nothing to be blamed (i.e. it is not considered as wrong). This is answered by the next verse.

मय्यावेश्य मनः कृत्स्नं विमुक्ताशेषवृत्ति यत् ।

अनुस्मरन्त्यो मां नित्यमचिरान्मामवाप्स्यथ ॥३७॥

VERSE 37 Meaning: “He, who has given up, from his mind, all the thoughts regarding the relationship with material objects and persons, he should put (concentrate) this pure mind in Me and remember Me at all times (daily). This will enable him to reach Me quickly.”

श्रीसुबोधिनी : अहं हि कृत्स्नः प्रसादेनापि प्राप्तः कृत्स्नेनैव साधनेन प्राप्तुं योग्यः, सा च कृत्स्नता अस्यामेवावस्थायां भवति नान्यथा, कृत्स्नतायां हेतुं वदन् अवस्थान्तरे तदभावमाह विमुक्ताशेषवृत्तीति। विमुक्ताः सर्वेभ्यो विषयेभ्योशेषा दशापि वृत्तयो यस्य, एकादश द्वादश वा। सहजाश्चेत्, गुणकृतास्तु दशैव, ताः भ्रमरवाक्येषु निरूपिताः। ‘एकादशामी मनसो हि वृत्तयः’ इत्यत्र स्वाभाविका अपि निरूपिताः। ननु सर्ववृत्त्यभावे स्वरूपनाश एव

स्यादित्याशङ्क्याह यदिति। प्रसिद्धं तन्मनः, इदानीं त्वहमाविष्टः, अतः परं भवतीर्भिर्य्यावेश्य बलान्मयि मनो निवेशनं कृत्वा पश्चाच्छीघ्रमेवाहं प्राप्तव्यः। ननु वस्तुविचारे मनस्त्वन्यदेव, तस्मिन्निविष्टे कथं भगवत्प्राप्तिरिति चेत्तत्राह अनुस्मरन्त्य इति। मनोद्वारा आत्मापि स्मरति। यद्यपि स्मरणं चेतसो धर्मस्तथाप्यनुस्मरणमात्मन एव, अनेनोभयविधोपि सम्बन्धो निरूपितः। मनोद्वारा स्वयं भगवति प्रविष्टाः स्मरणद्वारा च भगवांस्तासु प्रविष्ट इति। एवं सत्यचिरादेव मामवाप्स्यथ, परम्परया नित्यसम्बन्धे सङ्घर्षादन्तरास्थितं गच्छति। तथा मनोविलये चित्तस्यापि विलयादचिरादेव प्राप्तिः, आत्मगाम्येव कामेन फलरूपोहं मुख्य इति तात्पर्यम् ॥३७॥ एतस्य निदर्शनं वदन् मोक्षप्रकारमाह या मयेति।

SRI SUBODHINI: “Although I am attainable only through My full grace, it is appropriate to attain Me through the efforts done fully by a devotee (through any of the prescribed ways). The “fullness or totality” of these spiritual efforts occur only in the state of “separation” from Me, as in other states of mind, the entire mind is not given totally and fully. The mind becomes “full and total” when it is able to give up its ten types of thoughts (although sometimes these “thoughts” are seen as 11 or 12). These have been explained in the “Bhramara Vākya” (or the words uttered by the Bees). “If all the “thoughts” die, then one’s own “form” (Swaroopa) itself gets destroyed”. Answering this, it is said that the mind is made by the food (Annam). When the mind is without “thoughts”, it becomes free of “desires” and this leads of its “purity”. Hence when the mind becomes without “thoughts”, then it is considered as with it’s own Divine self. Thus, the destruction of one’s own self, does not take place, when one’s mind is without “thoughts”. There is also another reason for the “non-destruction” of one’s self. “I have entered into this mind and due to this, there

will not be any destruction of his self at all.” (YIDANI TU AHAM PRAVISHTA).

“After this you will forcibly enter your mind in Me and will also attain Me.”

On thinking further, one gets the knowledge that “mind” is a different “object” (VASTU) and how can I get or attain the Lord, on the mind entering into the Lord? Answering this, our Shri Mahaprabhuji says that, “By constant and repeated remembrance, you will attain Me”. Why? The “Ātma” also remembers “Me” through the “mind”. Although “remembrance” is the nature and task of the “Chittam” (inner-mind), here, through the use of the word “ANU” (repeatedly following which) it is indicated that the “Ātma” is also remembering the Lord along with the mind. By telling like this both the “relationship” originated by the Lord and the devotee is described. (i.e. the mutual relationship). In other words, through their minds, the Gopis have entered into our Lord and through his remembrance, our Lord has entered also into the Gopis! “On this taking place, all of you will attain Me, very quickly” as the Jiva and the Lord are related from time immemorial. The “stumbling block” in between the Lord and the Jiva is the “mind”. This “mind” has to get merged in the Lord and the “inner-mind” (Chittam) also will get merged due to this. One attains the Lord very quickly, when this takes place. Our Lord is the result or Phalam, with two differentiating factors of the higher and the lower nature. (MUKHYA and GOUNA). When the mind, out of desire, wants “Ānanda” from it’s Divine Ātma directly, then our Lord becomes the “most important” result. When the mind, through it’s senses, wants to attain “Ānanda” from our Lord then our Lord becomes the form of “lower result”.